

A Study Guide for  
**Dōgen on Meditation and Thinking**

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Familiarity with *Tending the Fire: An Introspective Guide to Zen Awakening* and *Tsung-mi's Analysis of Mind* are essential in understanding the focus of this booklet.



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Each chapter's commentary consists of:

- The Chapter Title
- The compilers' explanatory phrase describing the chapter's intent
- A quote from the chapter that echoes the explanatory phrase
- An Introduction
- Excerpts that capture the main study points of the chapter
- A Summary



# [Compilers'] Introduction to *Dōgen on Meditation and Thinking*

The purpose of this booklet is three-fold:

1. To provide a study outline for *Dōgen on Meditation, and Thinking* [DOMT]
2. To begin to integrate Dōgen's teachings with the form of instruction contained in the *Process of Awakening Guidebook*
3. To stimulate clarifications and additions to your individualized skillful means

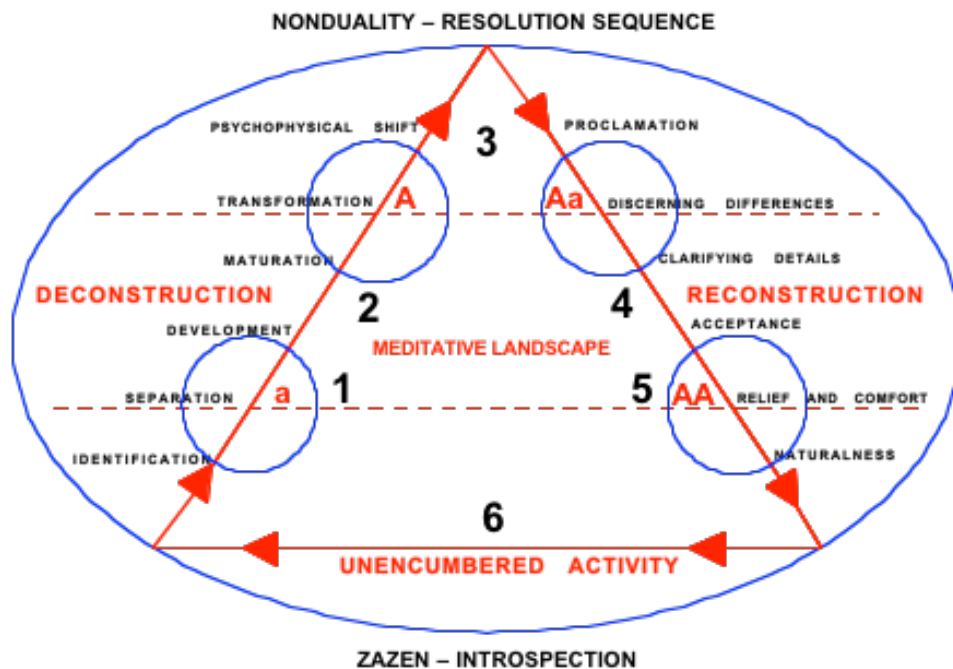
Dōgen taught and compiled his teachings eight-hundred years ago, but his message continues to be relevant, perhaps even essential, as our era struggles with the pressing need to integrate our science-based learnings. His views on language, thought, and reasoning are being welcomed in the modern era as we search for needed understanding. Professor Kim's book outlines six creative views of the relationship of nonduality and dualities, offering an enhanced means to grasp the depth and intensity of Dōgen's teachings in a form that doesn't overwhelm us. The sequence of the chapters offers an evolving comprehension of duality/nonduality foci, beginning with Dōgen's fundamental teaching, proceeding step-by-step as his innovative means work to effect what Kim describes as the "salvific project".

Brief introductions on each chapter will attempt to capture and add amplification to its main point. I have added explanatory phrases with the intent that these definitions will aid in grasping Kim's objective in each of the chapters. They appear below the chapter headings in the commentaries.

1. Chapter 1 *A Shattered Mirror, a Fallen Flower* – The relationship of delusion and enlightenment
2. Chapter 2 *Negotiating the Way* – The relationship of all foci as complementary
3. Chapter 3 *Weighing Emptiness* – Emptiness and the authentic life
4. Chapter 4 *The Reason of Words and Letters* – The role of language in the Process of Awakening
5. Chapter 5 *Meditation as Authentic Thinking* – Nonthinking as Right View and Right Understanding /Intention
6. Chapter 6 *Radical Reasoning: Dori* – The mind that encompasses all realities of the self and the universe

The naming and numbering are also used as the means to place DOMT on the Nonduality – Resolution Sequence Symbol, demonstrating its similarities with Tsung-mi's Analysis of Mind, [AOM,] and illustrating their combination in the Intrinsic Enlightenment Table [IET]. The explanatory phrase numbers indicate their placement within the evolutionary changes of the Process of Awakening. For example, on the Nonduality – Resolution Sequence Symbol, #1 is the awareness of the relationship of delusion and enlightenment of Awakening "a"; #2 is the relationship of all foci as complementary Awakening "A"; #3 is Emptiness and the authentic life is the pivot point of breakthrough, and so on. The phrase numbers are also used with the AOM and the IET to assist understanding of the commonalities.

## Dogen on Meditation and Thinking



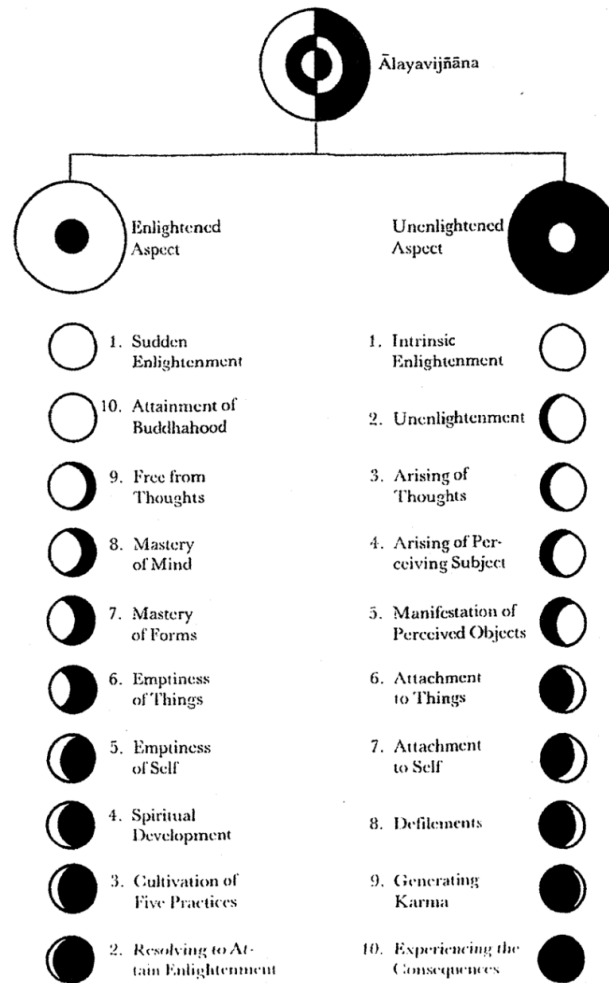
The Nonduality – Resolution Sequence Symbol’s ellipse symbolizes nonduality and contains all dualities. The symbol as a whole graphically displays the process of dynamic change, the wholeness of being, and the wisdom of nonduality. Its purpose is to provide support for the development of an individual undertaking Zen practice, and to act as a lifelong guide as one treads the path of awakening. The Nonduality – Resolution Sequence Symbol graphically combines the fundamental Yogacara Buddhist concepts, the inferential introspection of the Resolution Sequence, and how the Direct Perception of Zazen defines and guides the relations of these three knowledges. In that, the symbol matches and elaborates Dōgen’s Yogacara inspired teaching of employing and refining all human skills in the process of perpetual awakening,

1. The relationship of delusion and enlightenment
2. The relationship of all foci as complementary
3. Emptiness and the authentic life
4. The role of language in the Process of Awakening
5. Nonthinking as Right View and Right Understanding/Intention
6. *Dori*: The mind that encompasses all realities of the self and universe

The explanatory phrase numbers that describe the basic teachings of Kim’s chapters are added to Tsung-mi’s Analysis of Mind and The Intrinsic Enlightenment Table to show how their teachings contain the same essential ideas and principles as the DOMT.



## Tsung-mi's Diagram of the Process of Enlightenment and Delusion



- 
- Ch 1** The relationship of delusion and enlightenment =  
#2 Unenlightenment through #9 Generating Karma
  - Ch 2** The relationship of all foci as complementary =  
#10 Experiencing the Consequences
  - Ch 3** Emptiness and the authentic life =  
#1 Sudden Enlightenment
  - Ch 4** The role of language in the Process of Awakening  
#2 Resolving to attain enlightenment through #6 Emptiness of Things
  - Ch 5** Nonthinking as Right View and Right Understanding/Intention=  
#7 Mastery of Forms through #9 Free from Thoughts
  - Ch 6** *Dori*: The mind that encompasses all realities of the self and universe =  
#10 Attainment of Buddhahood

## 1. INTRINSIC ENLIGHTENMENT TABLE

RESOLUTION SEQUENCE	ENLIGHTENED ASPECTS		UNENLIGHTENED ASPECTS	RESOLUTION SEQUENCE
Naturalness <b>Ch 6</b>	10. Attainment of Buddhahood		2. Unenlightenment	[Ignorance] <b>Ch 1</b>
Relief and Comfort <b>Ch 5</b>	9. Free from Thoughts		3. Arising of Thoughts	<b>Ch 1</b>
Acceptance <b>Ch 5</b>	8. Mastery of Mind		4. Arising of Perceiving Subject	<b>Ch 1</b>
	7. Mastery of Forms		5. Manifestation of Perceiving Objects	<b>Ch 1</b>
Clarifying Details. <b>Ch 4</b>	6. Emptiness of Things		6. Attachment to Things	<b>Ch 1</b>
	5. Emptiness of Self		7. Attachment to Self	<b>Ch 1</b>
Discerning Differences <b>Ch 4</b>	4. Spiritual Development		8. Defilements	<b>Ch 1</b>
	3. Cultivation of the Five Practices		9. Generating Karma	<b>Ch 1</b>
Proclamation <b>Ch 4</b>	2. Resolving to Attain Enlightenment		10. Experiencing the Consequences	Identification Separation Development Maturation <b>Ch 2</b>
Transformation. Psychophysical Shift <b>Ch 3</b>	1. Sudden Enlightenment			

1. The relationship of delusion and enlightenment
2. The relationship of all foci as complementary
3. Emptiness and the authentic life
4. The role of language in the Process of Awakening
5. Nonthinking as Right View and Right Understanding/Intention
6. *Dori*: The mind that encompasses all realities of the self and universe

The Intrinsic Enlightenment Table is an illustration of the relationship of the elements of the Resolution Sequence and Tsung-mi's Unenlightened and Enlightened aspects. It shows how successful resolution and progression along the path of Enlightened Aspects counteracts the effects of the same-colored Unenlightened Aspect. The table's listings contain the activity of Intrinsic Enlightenment, first sullied by Unenlightenment, within which delusion develops in stages, culminating in Experiencing the Consequences. Through actions by a spiritual friend, a *kalyanamitra*, a practitioner experiences Sudden Enlightenment, a partially obscured experience of Intrinsic Enlightenment. Gradual cultivation of the experience follows, ultimately arriving at Attainment of Buddhahood. The table also indicates how all of the Enlightened and Unenlightened Aspects are manifestations of the innate purity of Intrinsic Enlightenment.

## [Author's] Preface

The heart of practice is the amicable dialogue of the Personal and Universal Aspects of Mind.

*We live in one of the most intellectually, challenging and exciting periods in the history of Zen, religion, and of Dōgen studies. [p. ix]*

### INTRODUCTION

The first Zen Master in the West was Soyen Shaku. He was invited to speak at the World Parliament of Religions in Chicago in 1893. The Western society he visited had been prepared for his qualitative Buddhist understanding by a number of historic changes in Western modes of thought. The 18<sup>th</sup> century Enlightenment and rise of science-based thought eroded submission to ancient authority, coupled with the increase in communications, dramatic growth in universal literacy, and the advancement in speed of travel, brought about a reduction of sectarianism. Some years after his introduction of Zen to America, science itself uncovered the truth that the world is one of process and relationships, replacing the view that “things” were real, complementing the major teachings of Buddha impermanence, interdependence, and intimacy that Soyen Shaku Roshi taught.

Yet even with Western movement from “things” to “relationships” and Zen’s absorption of science’s method and discoveries, large gaps remain to be filled with new understanding, chief of which is the foundational truths of the links of dualities and nonduality and the place of language, thought, and reason in the Process of Awakening.

### CHAPTER EXCERPTS

Zen is experiencing a rude awakening from its spiritual, hubris and cultural, narcissism. It currently confronts an extraordinarily chaotic and fragmented world, born of inexorable forces of science, technology and globalization that have become increasingly misguided and dehumanizing. [p. ix]

But opportunities abound now that the world is prepared to acknowledge and accept the qualitative world of Buddhism as a creative balance to quantitative world of science.

Professor Kim states his purpose in writing this book is to explore and understand the dynamics of duality as it relates to nonduality in the temporality of existence-time. [p. x]

He lists four points he will concentrate on in order to explain the relationship of duality and nonduality in Zen practice.

1. Dōgen restored language, thinking, and reason, the familiar tools of duality to their fully deserved legitimacy.

2. Insisting that understanding the nature of duality is the foundation for attaining authentic experience.
3. Dōgen's practice and teachings were always embedded in nonduality as a guide, purifier, and empowerer of duality.
4. His manner of approaching duality and nonduality was entirely practical based on an individual's need, and the facts of their immediate situation. [p. x]

Dōgen has been considered a traditionalist and visionary. He reanimated the archaic tradition of meditation, but also advocated to move beyond the ancients, including himself. [p. xi]

#### SUMMARY

Kim desires to place his latest assessment of Dōgen's Zen in the midst of our contemporary crisis in an attempt to facilitate mutual communication and enhanced empathetic understanding.

# Chapter 1

## A Shattered Mirror, a Fallen Flower

The relationship of delusion and enlightenment

*The ultimate paradox of Zen liberation is said to lie in the fact that one attains enlightenment only in and through delusion itself, never apart from it. [p. 1]*

### INTRODUCTION

Kim asserts that the common understanding of the relationship delusion and enlightenment is flawed. That being so, all effort that follows based on that false view, is also flawed. Chapter 1 points out the mistaken view of the nature of delusion. Then using the story of A Shattered Mirror, a Fallen Flower, reimagines how delusion, an endemic principle, is in an unending complementary association with enlightenment. The term foci is used throughout his book to describe this relationship.

### COMMON UNDERSTANDING OF WHAT ZEN IS CONSIDERED TO BE:

1. Enlightenment is construed as seeing things as they really are rather than how they appear.
2. It is a direct insight into and a discernment of the nature of reality. It is apprehended only by wisdom that transcends and is prior to the activity of discriminative thought.
3. Delusion is defined as all that is opposed to enlightenment.

### PROBLEMS WITH THIS UNDERSTANDING:

1. There is an inherent tendency to bifurcate between “things as they really are” and “things as they appear to be.”
2. There is an unbridgeable chasm between insight and discrimination.
3. “Seeing” is understood only in intuitive and mystical terms.
4. It makes “beyond discrimination” something special. Tensions between dualities such as delusion and enlightenment (conditioned states and awakening) are all but lost.
5. Nonduality is considered the neutralization of all dualities. Thinking, intellect, language, and reason are not part of the process of Zen freedom.
6. Discourse, practice, and ethics are formulaic rather than idiosyncratically creative.

### LIBERATION IN ZEN BUDDHISM ACKNOWLEDGES THAT DELUSION AND ENLIGHTENMENT (AND ALL DUALISTIC PAIRS INCLUDING CONDITIONED STATES AND AWAKENING) CONSTITUTE A NONDUAL DUALITY.

1. Liberation is attained in and through dualities such as delusion and enlightenment.
2. Delusion and enlightenment cannot be separated.
3. The interface of all dualities is extremely complex, elusive, and ambiguous.

4. Dualities are foci that relate in complementary interplay, not in opposition or requiring merging. [p. 1]

#### DŌGEN'S DEFINITION OF ZAZEN FROM THE FUKANZAZENGI

“The Zazen I speak of is not learning meditation. It is the dharma-gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality.” Accepting his teaching as valid, then Zazen awareness is not trying to gain an alternate view, but it is the immediate non-judgmental awareness of the moment with whatever tranquility and insight we are capable of generating. Dōgen's teaching stresses the acknowledgement of the makeup of our experience without embellishment, free of making it grander or diminishing its wonder. [p. 1-2]

Furthermore, Dōgen asserts:

1. That human beings have no exit from the “shattered” and “fallen state” of their delusory conditions
2. That the illuminative power of the radiant light of awakening intensifies rather than neutralizes the heightened awareness of the complementary relationship of delusion and enlightenment
3. That “dim-sightedness” is the primordial condition of human knowledge with poor understanding of thoughts and imagination and of reality and truth. [p. 19]

#### SUMMARY

Even though Dōgen's teachings on the Process of Awakening have existed for eight-hundred years, unfounded popular views continue to exist:

1. The enlightened one is *in* but not *of* the world of delusion.
2. Inasmuch as the enlightened one is liberated, he/she is no longer affected by delusion.
3. Enlightenment is sufficiently powerful to burn-off karmic effects.
4. Only when enlightenment frees itself of delusion does one attain its total purity. [p. 20]

Delusion and enlightenment creatively and beneficially interact must be made a fundamental principle of Zen instruction.

Clinging to the simplistic view of how dualistic pairs relate as opposites and needing to be merged obstructs how we deal with the reality of a situation. Furthermore, attempting to minimize the creative tension that exists between the pairs prevents the recognition how this tension is the key to the Process of Awakening.

# Chapter 2

## Negotiating the Way

The relationship of all foci as complementary

*From Dōgen's perspective, the so-called two truths [worldly and ultimate] should be thoroughly temporalized as a pair of foci within the dynamics of realization. [p. 27]*

### INTRODUCTION

Yogacara Buddhism teaches the doctrine of *Trisvabhava*, the three vehicles of the Process of Awakening. They are pictured as the three sides of the Nonduality Resolution Sequence Symbol: the identification and resolution of conditioned states, the integration and refinement of the liberation obtained in their resolution, and living the mind of liberation. Dōgen was known to replace this teaching with the teaching of the one vehicle, emphasizing seeking and finding enlightenment within nonduality. Both the three vehicles or one vehicle require the same elements and skills: knowing what the problem is, awareness of and diligent discipline within the process, and making choices that remove obstacles and advance understanding.

### CHAPTER EXCERPTS

Authentic practice? To put it in the simplest terms it has to do with a manner and quality of Negotiating the Way through the dynamic dialectical relationship of practice/enlightenment as two foci in the soteric context of realization [*genjo*]. [p. 23]

The endeavor to Negotiate the Way consists in discerning all things in view of enlightenment, and putting such a unitive awareness into practice in the midst of the reevaluated world. This statement sets forth and defines the goals of awakening practice as:

1. Discerning the nondual unity of all things that are envisioned from the perspective of enlightenment
  2. Enacting the unitive vision amid the everyday world of duality now revalorized by enlightenment
- [p. 21]

Enlightenment [nonduality] makes it incumbent upon practitioners to put the unitive vision of all things into practice in terms of duality of the re-visioned world. [p. 22]

Inasmuch as practice is based on enlightenment, the practice of a beginner is entirely that of original enlightenment. Therefore, in giving the instruction for practice, a Zen teacher should advise his or her disciples not to seek enlightenment apart from practice, for practice itself is original enlightenment.

[p. 23]

Dōgen elucidates dualities. While they are confusions and perplexities in the topsy-turvy world, they are salvific conditions for practitioners to deal with. In *Negotiating the Way*, therefore, practitioners cannot escape fundamental temporal conditions. [p. 30]

It should be noted for now that in its liberating process, nonduality embraces duality rather than abandons it. Therefore, nonduality functions within, with, and through duality. [pp.33-34]

## SUMMARY

*Negotiating the Way* means never leaving the world of delusion and enlightenment that directly confronts us, asserting our understanding in freeing ourselves and others.

1. Undeifiedness lies in the nature and dynamics of the unity of practice and enlightenment, never in the abolition of duality.
2. Intellectual endeavor and critical rigor are intrinsic to enlightenment enhance our part and parcel of practice
3. “Seeing things as they are” means to see “things” as transformable.
4. Just like delusion and enlightenment, practice and enlightenment are beginning and endless and thoroughly temporal, yet not the captive of temporality [pp. 37-38]

When Dōgen introduced new ideas, he repeatedly encouraged his monks to study and understand. Foci relationships require the same long-term engagement in order to develop the mind that sees the world as complementary and interdependent, rather than individual and oppositional.



# Chapter 3

## Weighing Emptiness

Emptiness and the authentic life

*“Emptiness cares about differences in worldly truth so as to bring about fairness.”* [p. 43]

### INTRODUCTION

Negotiating the Way with the knowledge of complementary foci produces an initial enlightenment, the pivot point of practice. Three realizations are achieved:

1. All beings are spiritually autonomous and responsible for their life choices.
2. All beings are of absolute equality because they all have Buddha nature as their essence.
3. All beings relate intimately with all other beings, with compassion as the means of interaction, sharing an immediate communal life and destiny.

These three realizations are the foundation of equilibrium and fairness.

### CHAPTER EXCERPTS

Dōgen’s appropriation of emptiness is characteristically practice oriented, through and through. [p. 39]

Dōgen brings the peripheral, obscure, ambiguous, dubious, and every day experience to the center of our awareness by giving them fundamental civic significance. Zen soteriology excludes nothing from its purview. [p. 40]

Dōgen overcomes the bifurcation of dream and waking and says: In the waking state there are arousing the mind, training, enlightenment, and Nirvana. In the dream state there are arousing the mind, training, enlightenment, and Nirvana. The dream state and the waking state are equally ultimate reality. [p. 41]

Dōgen’s teachings are closely woven with the notion of emptiness, especially with what is called the reconstructive aspect of the notion in contrast to the deconstructive. [p. 42]

Only when equilibrium is obtained, do we see fairness, emptiness, caring about differences, and worldly truth, so as to bring about fairness. [p. 42, 43]

Empty space has no foundation, no substratum, and no boundary. It is absolutely void and boundlessly open. [p. 44]

Time does not move in space; time is space; hence time and space move together. [p. 44]

The whole body of empty space hangs in empty space. Just as space is radically temporal, so is emptiness.  
[p. 44]

Dōgen's deconstructive stance is thorough and relentless as possible. Even so, in Dōgen's practice orientation, his appropriation of emptiness is preeminently reconstructive – ethical, linguistic, and rational. [p. 45]

Can enlightenment be free of all human dilemmas and contradictions, and still claim to be enlightenment? We now know that Dōgen's answer is an emphatic **no**. [p. 49]

Dōgen writes the vertiginous confusions of life are limitless. [p. 50]

What practitioners can gain from Dōgen is less a solution or answer than a new direction. [p. 50]

Dōgen went as far as possible given the limitations of his time, tenaciously, elucidating, penetrating, and refining the reconstructive possibilities of emptiness in such areas as language, thinking, and reason.  
[p. 57]

## SUMMARY

Proper understanding of delusion and enlightenment clears away the debris of erroneous views opening understanding of how we exist unsupported in any direction, dangling in emptiness. Dōgen holds that both deconstruction and reconstruction are essential aspects of Zen practice.

Humility and authentic personhood communicate the purity of the universe.

# Chapter 4

## The Reason of Words and Letters

The role of language in the Process of Awakening

*“...discriminative thought is words and phrases and ... words and phrases liberate discriminative thought.”* [p. 62]

### INTRODUCTION

Communing with the source of language removes the veil that takes the spoken and written use of language for granted, revealing the mystery of their origination and purpose.

Language is recognized as the path to liberation of discriminative thought, creating connections to an every-moment awareness of Buddha nature. Thought and language, and language and thought, circle each other creating the ever-beneficial loop of liberation.

### CHAPTER EXCERPTS

The monastery of future generations will be able to understand one taste Zen, based on words and letters, if they devote their efforts to spiritual practice by seeing the universe through words and letters, and words and letters through the universe. [p.60]

As a pair of salvific foci, language and the universe in Dōgen’s Zen are “ever intimate in his mysticism of intimacy.” [p. 60]

The linguistic/expressive mode of each and every being is different from that of every other in a very unique fashion. Contrary to the deep-seated bias of humans, insentient beings do have the power to express themselves in their own ways and are boundlessly selfless in their efforts to communicate with us; this communication is possible only if we are equally selfless. [p. 61]

Enlightenment from Dōgen’s perspective consists of clarifying and penetrating one’s muddled discriminative thought in and through our language, to attain clarity, depth, and precision in the discriminative thought itself. This is enlightenment or vision. [p. 63]

The radicalization of language calls for a complete change over of humanity’s collective delusion and self-centeredness with respect to the nature and function of language. By implication the same recommendation applies to all forms of language, be it sentient or insentient. [p. 65]

Dōgen focalizes language as the agent of liberation. [p. 63]

Likeness is thusness. Metaphor, similes, analogies, and parables are for Dōgen not just the vehicles for communicating at immediate experience or the truth, but the bearers and workings of it. In this respect, language is the substance of realization. [p. 69]

#### SUMMARY

1. The interior and exterior of language constitutes the very fabric of existence.
2. Reflective and critical thinking are used by practitioners to deeply predict the human condition, and thereby liberate it from the suffering caused by delusions.
3. Language, thinking, and reason constitute the key to Zazen. Its function is not to excoriate and abandon the intellect and words and letters, but rather to liberate them, and restore them in their proper place. [pp. 77-78]

Liberated speech realizes the essence of all words and phrases; they naturally arise from redeemed discriminating thought, showing themselves in accuracy of articulation, rapport with conditions, caring inflection, and with their many-faceted nuances, communicate the unknown in each utterance.

# Chapter 5

## Meditation as Authentic Thinking

Nonthinking as Right View and Right Understanding/Intention

*“Delusion and enlightenment alike are rooted in discriminative thinking,”* [p.84]

### INTRODUCTION

Embodying how to think of not-thinking, simultaneously gives rise to nonthinking: practitioners experience innate rapport, relationships filled with shared opportunities, remarkable communications, and deep-rooted universal understanding.

Dōgen’s Zen practice manifests Buddha nature within the human world through transformed discrimination.

1. The skhandic activity of thinking is pictured as the enclosed area within the ellipse of the Nonduality Resolution Sequence Symbol.
2. Not-thinking is awareness of that activity.
3. Nonthinking is the outcome of the intimate relationship of conditioned thinking and the awareness of not-thinking.
4. Nonthinking is the Wisdom portion of the Eightfold Path: Right View and Right Understanding/Intention
5. Nonthinking results from the consistent and diligent application of the observational mind of not-thinking.
6. Nonthinking liberates thinking from self-imposed bondage.
7. Dōgen’s revalorized discriminative thinking focuses on universal benefits, not individual concerns regarding pleasant or disagreeable circumstances.

### CHAPTER EXCERPTS

Thinking, has been almost incapacitated within the Soto tradition. [p. 79]

[In modern Zen] thinking, and not thinking, are a pair of esoteric foci, whose bifurcation is to be overcome. [p. 82]

Dōgen generally employs thinking in the sense of *revaluated* thinking [nonthinking] in the salvific milieu. [p. 83]

Thinking is itself knowing without any dependence whatsoever on another’s power. [p. 83]

If the cause for the arising of our predicament lies within discrimination, then the cause for the eradication of such a predicament also lies within that discrimination itself, not outside. [p. 84]

To arise the thought of enlightenment, one always employs the mind of discriminative intellect. Without this discriminative intellect the thought of enlightenment cannot be aroused. We do not construe the discriminative mind as the thought of enlightenment itself, but we arouse the thought of enlightenment through this mind of the discriminative intellect. [p. 85]

For Dōgen's part, he was vehemently critical of his contemporaries and predecessors in Buddhism, who misrepresented meditation as stopping thoughts, absorbed in quietude, and who advocated returning to the source. [p. 87]

Differences between them are alive, not obliterated, and still, the two soteric foci are intimate in their dialogical communion. Intimacy is a special relationship between the two foci that is practiced despite and/or because of their differences and tensions. [p. 89] In brief, the bifurcation of reality and thought collapses, and a new relationship of intimacy is established between them for the sake of realization. [p. 90]

As a method of Zen, nonthinking orients thinking of not-thinking; it facilitates and negotiates the ongoing dialogue between them generating right thinking that it's responsive to and responsible for daily affairs. [p. 93]

Dōgen's notion of nonthinking points to the enormously complex and challenging task of practitioners to think through their personal as well as social needs, concerns and problems, and keeping with the cardinal principle of fairness. [p. 93]

Authenticity is open-ended, dynamic, and multi-dimensional, with numerable forms. The one-dimensional stereotypical image of the Zen person cannot stand up to critical analysis. [p. 93]

## SUMMARY

The revalorized mind of nonthinking knows both sides of every proposition, discerns their commonalities and differences, and lives within and admires the harmony of their relationship. This in turn creates an authentic person that is Buddhism's contribution to the individual's immediate relationships, as well as to the unending cultivation of the universal Process of Awakening.

Meditation [*dhyana*] and wisdom [*prajna*] are equally essential and valid in the Process of Awakening; one is not privileged over the other.

# Chapter 6

## Radical Reasoning: *Dori*

*Dori*: The mind that encompasses all realities of the self and the universe

[*Dori*] is an opening up of the body-mind to the mystery of the inner and outer world and beyond. [p. 99]

### INTRODUCTION

1. *Dori* is the enlightened mind creatively operating in the world.
2. Comes about as the natural outcome along with the perfected attributes of the Bodhisattva Path.
3. All thoughts, intentions, and actions in the world are fully imbued with a mindset of “completely given”.

### CHAPTER EXCERPTS

Thus, in Dōgen’s Zen both experience and thought are at once deconstructed and reconstructed through nonthinking; they are therefore free from bifurcation without compromising their differences and tensions.” [p. 100]

Dōgen’s Zen shifts attention from the simple interior of the mind to all the realities of the self in universe – the anthropo-cosmic totality. [p. 99]

Salient features of *li*.

1. Does not dichotomize between nature and culture
  2. Is neither exclusively subjective, nor exclusively objective
  3. Is both a unity and a multiplicity
  4. Understood to be a pattern of correlation
  5. Not restricted to human consciousness, does not bifurcate the animate and inanimate
  6. Implies description of a particular and the norm of what it should be
  7. Involves both the cognitive and the affective, and also both knowing and authentic personhood
- [p. 102]

*Li* constitutes those patterns, rhythms, and regularities, which humans discern as meaningful in carrying out their day-to-day activities by participating in the dynamics of the natural, and according to their personal, historical, and cultural conditions and forces. [p. 102]

Dōgen refers to reason as evident and impartial, as in the case of reason of moral causation. To him, the notion of karma was less a way of explaining an individual’s lot in the present life based on action in their previous lives, then a way of assuring moral freedom and responsibility for the person to carve out their own destiny. [p. 107]

Reason in Dōgen's religion is mobilized in an exigent salvific project by Negotiating the Way multi-dimensionally. [p. 112]

Thinking and vision for Dōgen permeate each other, and collaborate in and through the body-mind. [p. 116]

#### SUMMARY

The universal mind of *Dori* transforms each moment to an intimate embrace of wholeness.

Tsung-mi describes the mind of *Dori* as filled with mature Buddha qualities of permanence, selflessness, joy, purity, an immediate and constant unfolding of Knowing, and infinity as the norm of life.



# Postscript

Responsible use of language, thinking, and reason

*Authenticity [is] living dynamically, and dialogically through the interplay of salvific foci in any given situation.*

[p. 121]

## INTRODUCTION

Immanuel Kant proclaimed that the eighteenth-century European Enlightenment was mankind's escape from "self-imposed tutelage." In other words, men had wrapped themselves in a mental straitjacket, submitting to outside authorities to interpret truth. The Enlightenment denied any external power as legitimate, considering reason as the master arbitrator. Reason alone provided the way to intellectual freedom.

Similarly, an individual who takes up the practice of Zen has the chance to remove the existential bonds of conditioned states and attain spiritual liberation, simultaneously transforming language, thought, and reason. In Zen, emptiness is the understanding that clarifies spiritual obstructions. Realizing emptiness frees one from the entrapment of conditioned states. It teaches us how to work to free ourselves within the vast web of existence. The nature of the world ceases to be confining, and is met with as a pathway to freedom.

## CHAPTER EXCERPTS

Authenticity is living dynamically and dialogically through the interplay of those salvific foci in any given situation. [p. 121]

Critical reflective thinking is an integral part of meditation. Without this it is impossible to attain one's own salvific independence. [p. 122]

In Dōgen, Zen is re-expressed and reconceived by each individual practitioner, and by each generation according to different conditions and needs, captured in Zen's famously anti-authoritarian and iconoclastic temperament. [p. 122]

For Dōgen, the matter has less to do with liberation from intellectual constraints, and more to do with the engagement in the existential predicament. [p. 122]

Farfetched as it may seem, Dōgen's vision of the universe in which all beings – living and nonliving – engage in a shared salvific project through their 'vast, giddy, karmic consciousness'. [p. 123]

Even though Dōgen lived eight hundred years ago, his teaching offers a relevant dialogue that connects Zen and contemporary thought. [p. 124]

#### SUMMARY TEACHINGS OF EACH CHAPTER

- Chapter 1      Becoming aware of the reality of the world as complementary foci
- Chapter 2      Understanding and applying the realities of the complementary foci in the Process of Awakening
- Chapter 3      Experiencing the equilibrium and fairness of emptiness, and using that understanding as the foundation in making the vow to save all beings
- Chapters 4-5   Refining and revalorizing language, thinking, and reason by successfully embodying the principles of the Bodhisattva Path. All elements of life are contained within and revalorized during the Process of Awakening.
- Chapter 6      Realizing and living liberation, never forgetting the vow to maintain and share the Buddha Way.

The challenge to all practitioners is to penetrate fully the inquiry into the nature of self, discovering for oneself Dōgen’s understanding that enlightenment is immediate and unceasing. “What if we really lived our lives from the understanding that everything we experience is a Greater Miracle? Master Dōgen says, “Those who see and hear the inconceivable function of miracles ... do not fail to attain the way.”” Practice does not make or transform human beings into Buddhas. Instead practicing the dharma and engaging in Zen dialogue expresses and reveals one’s enlightened nature. It must be understood that it is not we who perform practice; it is the Buddha that is practicing through each of us as an appropriate vessel.<sup>1</sup>

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<sup>1</sup> This last paragraph contains material from Renshin Verkuilen’s essay on Dōgen’s fascicle on *Miracles*, and Steve Heine’s book *Dōgen: Japan’s Original Zen Master*.

# Appendix



# Tsung-mi's Ten Differences

Kuei-feng Tsung-mi [Guifeng Zong-mi], an eminent Hua-yan and Zen Master, taught the three axioms of Zen. In his Yogacara-based Chan Preface, he explains how resolving characteristics [conditioned states] and integrating the semi-revealed Dharma “shows the True Mind is Dharma nature.”<sup>2</sup>

Tsung-mi's teachings are based on the Zen axioms that follow Bodhidharma's three-sided process of awakening.

The three Zen Axioms are:

1. The realization of the first axiom relies on Dharma nature in identifying characteristics.
2. The realization of the second axiom eradicates characteristics to reveal Dharma nature.
3. The realization of the third axiom openly shows that the True Mind is Dharma nature.

The first axiom says that even though from the onset sentient beings possess Dharma nature, beginningless ignorance has always covered it so that it could not be seen. Because of this, the Twelve Links of the Chain of Causation act without restraint. However, with correct understanding and diligent effort, characteristics are resolved, and an all-at-once awakening [sudden enlightenment] takes place.

The second axiom arises because of the absence of characteristics; the Universal and Personal Aspects of Mind beneficially interact refining the attributes of the Personal. Awareness of the True Mind emerges from the application of a defined step-by-step method that eliminates vestigial habit energies.

The third axiom holds that all dharmas are the True Mind. Unity of the Personal and Universal Aspects of Mind is attained. The True Mind [Dharma nature] manifests as constant Knowing and harmonious activity.

Some Zen Schools in the ninth century China conflated the 2<sup>nd</sup> and 3<sup>rd</sup> axioms, or did not acknowledge the 3<sup>rd</sup> axiom. Their teaching stated accomplishing the 2<sup>nd</sup> axiom manifests the True Mind. Tsung-mi was trained in the Heze School that taught the 2<sup>nd</sup> and 3<sup>rd</sup> axioms manifest independently; the 2<sup>nd</sup> axiom has to be accomplished fully before the True Mind of the 3<sup>rd</sup> axiom manifests. He listed ten differences between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms. This exposed the incomplete understanding of schools that taught that the 2<sup>nd</sup> and 3<sup>rd</sup> axioms were the same. His list also defines the essential orientation necessary to fully realize True Mind.<sup>3</sup>

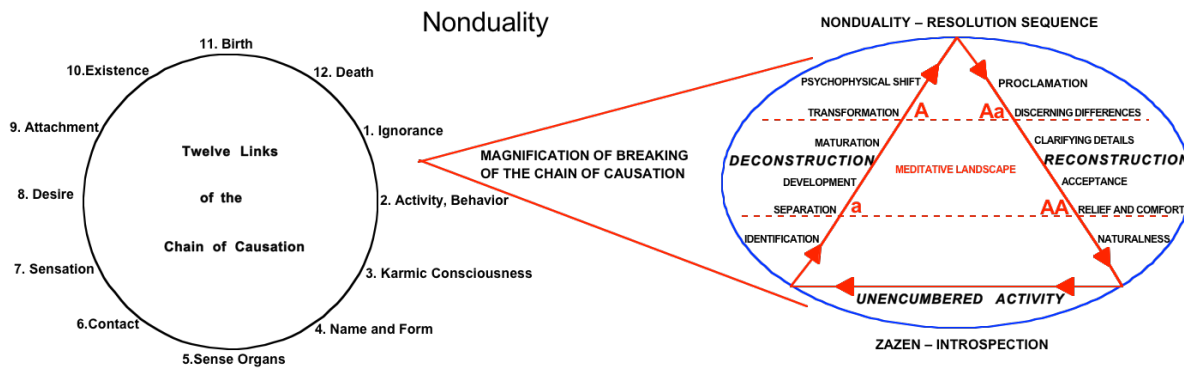
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<sup>2</sup> Tsung-mi's differences are in a way descriptions of Dōgen's revalorization of language, meditative thought, and radical reasoning.

<sup>3</sup> See [Differences between Axiom 2 and Axiom 3](#) for an excerpt from Tsung-mi's Chan Preface where he describes in detail the ten differences.

## NONDUALITY RESOLUTION SEQUENCE

The ten differences will be described combining Tsung-mi's way of expression with the terminology of the Nonduality Resolution Sequence. The three axioms of Tsung-mi are identical to the three legs of the Nonduality Resolution Sequence Symbol triangle. The legs are the three Zen axioms in action.



The Three Aspects of the Process of Awakening of the equilateral triangle depict the Zen axioms

1. Deconstruction – Moving from conditioned living to liberation; identifies and resolves conditioned states
2. Reconstruction – Focuses on integrating the liberation found in the conditioned states' resolution; puts an end to the leftover habit energies and learns to live freely
3. Unencumbered activity – Living liberation

Deconstruction, Reconstruction, and Unencumbered Activity relate in this way:

1. Identifying and resolving conditioned states leads to an initial awakening.
2. The simultaneous activity of the removal of the vestigial effects of conditioned states and the cultivation of the unity of the Personal and Universal Aspects of Mind leads to —
3. The post-realizational life of True Mind

Deconstruction and Reconstruction define the four dispositions that guide the process of awakening. The four are:

## In Deconstruction

1. The harmful effects of conditioned states are internalized. Negative emotions associated with conditioned states are embraced internally but not expressed outwardly.
2. Conditioned states are uprooted at their source.

## In Reconstruction

3. Integrates the liberation brought about by overcoming the vestiges of habit energies left over from the resolution of conditioned states
4. Learning how to live freely

## NOMENCLATURE

- 1<sup>st</sup> axiom: Tsung-mi's characteristics and the Nonduality Resolution Sequence's Deconstruction of conditioned states are synonymous.
- The 2<sup>nd</sup> axiom is known as the voidness axiom. This refers to the resolution of characteristics [conditioned states] in the 1<sup>st</sup> axiom. The 2<sup>nd</sup> axiom emphasizes emptiness without conditioning.
- The 2<sup>nd</sup> axiom is also described as Reconstruction, Tsung-mi's enlightened aspects, the ten steps of the Bodhisattva Path, and the study of the Ten Paramitas.
- The 3<sup>rd</sup> axiom is known as the Dharma Nature axiom. Its chief features are Knowing and Unencumbered Activity.
- Knowing is immediate and uninterrupted awareness of the unfolding moment.
- Dharmas are the interrelated elements that make up the empirical world.

## THE TEN DIFFERENCES

1. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning dharma and principles – that which is real and that which is worldly
  - Because the 2<sup>nd</sup> axiom does not yet reveal True Mind [Unencumbered Activity], it considers both the conditioned life [Deconstruction] and the unconditioned life [Reconstruction] as life principles. These principles are considered the real truth.
  - The 3<sup>rd</sup> Axiom teaches both conditioned states and the unconditioned are worldly truths; the True Mind is the real truth.

Getting stuck at the 2<sup>nd</sup> axiom limits the refinement of the complementary activity of the Personal and Universal Aspects of Mind, and bestows an importance to the experience of the 2<sup>nd</sup> axiom it does not merit.

2. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning the two terms "nature" and "mind"
  - The 2<sup>nd</sup> axiom views that dharmas arise from a lack of an inherent nature [no-self].
  - The 3<sup>rd</sup> axiom [nature axiom] views the source of all dharmas as True Mind or Knowing.

The Lankavatara Sutra asserts “the real mind” is the source of dharmas. This means the original nature spoken of in the 3<sup>rd</sup> axiom is not just voidness and tranquility, but is the spontaneous constant Knowing, and for this reason it should be regarded as “the real mind.”

3. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning the two substances of the word "nature"
  - In the 2<sup>nd</sup> axiom, the elimination of leftover habit energies – no-self – is the true nature.
  - In the 3<sup>rd</sup> axiom, the true nature consists of Knowing.

Holding “no-self” as ultimate truth leaves the treasure store of effortless knowledge untouched.

4. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning true wisdom and true Knowing
  - In the 2<sup>nd</sup> axiom, wisdom is non-discrimination and as such is limited to noble ones.
  - In the 3<sup>rd</sup> axiom, wisdom is Knowing and discrimination that pervade the lives of both common and noble ones.

To attain the wisdom of the 3<sup>rd</sup> axiom, it is necessary to move beyond the discrimination based on personal desire and dislikes in order to attain the discrimination of the wholesome from the unwholesome.

5. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning the existence or non-existence of the Dharma of the self
  - The 2<sup>nd</sup> axiom holds that the self is unreal and the no-self is real.
  - The 3<sup>rd</sup> axiom centered on Knowing, holds that the self is real and the no-self is unreal.

The realistic goal of Buddhist training understands the value of the experience of no-self, then goes beyond to the reality of the True Mind.

6. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning negativistic explanations and expressive, that is, positivistic or affirmative explanations
  - The 2<sup>nd</sup> axiom of voidness emphasizes negativistic explanations. This results in an incomplete understanding.
  - The 3<sup>rd</sup> axiom uses both a negativistic and expressive explanations leading to realization that Knowing is the nature of True Mind.

Adhering to the 2<sup>nd</sup> axiom of negativistic phraseology as full and complete sets a trap, blocking expressive understanding of the True Mind.

7. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning what is recognized as name and what is recognized as substance
  - The 2<sup>nd</sup> axiom negates names because of the possibility that inexperienced students will become attached to words and explanations.



- The 3<sup>rd</sup> axiom recognizes the truth of the substance of the constant unfolding of Knowing. The awakened mind of Knowing puts an end to the alleged anti-intellectualism of Zen practice.

8. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning the two truths and the three truths

- The 2<sup>nd</sup> axiom contends worldly and perfected truths are included within the two truths of characteristics [Deconstruction] and voidness [Reconstruction].
- The 3<sup>rd</sup> axiom insists on three truths: characteristics, voidness, and True Mind [Unencumbered Activity].

Acknowledging the 3<sup>rd</sup> axiom places the logical and verifiable experience of the three sides of the process of awakening against the questionable and incomplete assertion of only two.

9. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning the voidness or existence of the three natures

- The 2<sup>nd</sup> axiom holds that that the completely imagined and dependent on something else are existence, and the completely perfected is voidness. All three are devoid of self-nature.
- For the 3<sup>rd</sup> axiom each of the three natures possesses a void aspect and an existent aspect.

The 3<sup>rd</sup> axiom provides coherence to our experience of thought and feelings, and is the wholeness of awakening, inner truth, kindness, compassion and knowledge. The 2<sup>nd</sup> axiom attempts to deny these five realities.

10. The difference between the 2<sup>nd</sup> and 3<sup>rd</sup> axioms concerning the voidness or existence of Buddha qualities

- The 2<sup>nd</sup> axiom takes the absence of conditioning as the Buddha quality.
- The 3<sup>rd</sup> axiom holds that True Mind has Buddha qualities of permanence, selflessness, joy, purity, constant Knowing. and infinity as the norm of life.

The all-too-common false goal in Zen practice of no-self as the ultimate, leads practitioners into a cul de sac of erroneous understanding.

## THE QUALITIES OF AXIOM 3

1. Conditioning and the unconditioned are Worldly Truths. Dharma Nature is True Mind.
2. Dharmas arise from True Mind rather than no-self.
3. Knowing as reality rather than no-self as highest truth.
4. The discrimination of Knowing is everyone's birthright.
5. Knowing is the self and the self is real.
6. Knowing contains both negativistic and positivistic explanations.
7. Truth is the conscious unfolding of the mind of Knowing.
8. There are three truths in the process of awakening.
9. Each truth has an existent and void aspect [delusion and enlightenment]
10. Knowing enjoys Buddha qualities.

Experiencing the 2<sup>nd</sup> axiom only, attempts to explain incorrectly that no-self is the highest form of truth.