



Ocean Mudra Samadhi

Four talks

by

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These are an edited version of four formal talks given during the week-long August 2016 sesshin. They were given in the Ceremony Hall whilst everyone was sitting, and began with everyone reciting the following 'Lecture Verse' together.

Lecture Verse

The unsurpassed, penetrating and perfect truth
is seldom met with, even in a hundred thousand myriad kalpas.
Now we can see and hear it,
we can remember and accept it,
I vow to make the Buddha's truth one with myself.

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Talk One: Presence

I'm very glad that you could all come: it's a real offering, not only for yourself, but for everyone else here, and beyond that as well.

Zazen is acceptance. We can't accept while we remain as a self-conscious self, a separate self. I think you've all probably been sitting long enough to know how persistent thoughts are. It's something of a shock at first to realise how we get run-around; and it's worth distinguishing between what we think, and the fact that we think. In other words, in zazen it's helpful to just notice that thinking is happening, but don't worry about the content. By not worrying about the content, we can accept. Whilst we get hooked into the content of thought, we tend to get lost in it.

There's no magic method for getting rid of unwanted thoughts. Buddhism has come up with lots of strategies: sometimes they work, sometimes they don't. What we need is to recognise that our thinking is the primary expression of our self: who we believe ourselves to be - what it is that we think we are. This finds expression in our thoughts, and one reason why thoughts are so persistent is because it seems like our existence, as a self, depends on our thoughts; and indeed that's true, but it's interesting to notice that when you're not thinking you don't stop existing. So actually, what you really are, is more than your thoughts.

We have to move away from an adversarial relationship with our thoughts. The old advice, "neither trying to think, nor trying not to think", is a description of acceptance, and it's worth realising that acceptance is not a method. Or at least, if we try to make acceptance a method, we don't actually have acceptance at all.

In zazen we are not trying to fix something. And that's quite a difficult thing to grasp, because it seems like we come because we have things about ourselves that we want to deal with. Or maybe we are very conscious of the suffering that surrounds us, and we look for a solution; but zazen is not about trying to fix something.

When you read the Scriptures' description of enlightenment (I'm thinking of the 'Ten Stages of a Bodhisattva's Progress', for example, and in many other places in the Scriptures), you find described what the enlightened qualities of a Buddha are. They just seem to be beyond any human being we know, beyond any realistically achievable thing that we could possibly imagine, and there's a point to that. And although in one way of coming at this, we could say that enlightenment is all about an accumulation of good, we do not achieve enlightenment by accumulating good. We may, indeed, become a better version of ourselves, but that will always be a relative improvement on who we think we are.

We might say that in the beginning we have an Olympic view of training: you train incredibly hard, you put your life and soul into it, and finally you win the gold medal. The trouble is that, speaking personally anyway, you never quite seem to win the gold medal. There's something perfectly correct about that Olympic method: there are things we need to improve on, and it's excellent that we take that seriously, and do something about that. Without that, there is no Buddhism, there is no training, there is no basis. But what I'm wanting to point out is that there's more than that, and without understanding what this 'more' is, we can reach an impasse. Especially after training for a number of years, we seem to reach a middle area where we've gone beyond the initial enthusiasm and the idealism, and we wonder, "How do I keep going? What does it really mean, to deepen?" What I think is good to notice is how, what for a shorthand, we might call the 'Olympic model', works: at its core there is the sense of oneself, the improvement of oneself. This is where strategies can pay off: we can have strategies that actually are effective. But they don't really solve the existential problem: that, "here am I, seeking something more than myself, and yet, in the end, I seem to be tripped up by myself."

In the Olympic model there is a 'me' that exists through time: I train and accumulate good, I learn to express enlightenment, to verify enlightenment, to realise enlightenment. So in a way there is a path from delusion to enlightenment.

In our tradition we have a different model. It's one that begins with enlightenment. And this is where the heart of acceptance comes in. When we begin with enlightenment something is profoundly different to the Olympic model. It's actually not a matter of 'you do one or you do the other'. I still need the Olympic model, but without understanding how our tradition presents training and enlightenment, that model won't be sufficient.

We begin with enlightenment. That's difficult to get your head round. Just so. We sit: and in the sitting, thoughts come forth. The fact of thoughts arising is a fact we must accept - if thoughts are arising. We don't need to go further than that. We don't need to engage in a dialogue. Just, "something is going on here". What? It's always 'this': the myriad things that come forth. You need to make no move towards nor away. The way that Dogen, in particular, taught was not a path. He spoke of enlightenment, verification, expression, and practice. He deliberately inverted how training is, and was, often understood. He was by no means the first to do this, but I think he clarified this very profoundly.

Your sitting is not progressing. Your sitting is 'this', just this, now. Leave aside progression. It does not mean to say that there is no change. Acceptance is acceptance of the presence of 'this'. Acceptance is selfless, because if you make a self, if you get into, "well, how can I accept?" you lose it, because that question, as the grammar demonstrates, comes from 'I'. We open the depth of zazen by being willing to let go of that 'I' as an axis around which

everything must revolve. It's not that there is no self: it's that it cannot be stained. What is the self that cannot be stained? That's different to the accumulation of good, it's different to the purification of the self.

We have in our tradition, probably in every tradition, the aspiration to put others before oneself. While we approach that from the Olympic model, there remains a conflict of priorities: "OK, I resolve to put others' needs before my needs", but there remains 'the needs of others' and 'the needs of me'. What we learn in zazen - what we discover in zazen - is another sense of relationship that I want to explore in the coming days. It's not that we abandon the aspiration of putting others first, but that we see that voice that arises within us that says "Well, OK, but what about me? I have needs too". And when we find what appears to be a difficult or even an unresolvable conflict, that's a sure sign that we need to take our understanding - or allow our understanding to move - to a different level, a different paradigm. This is not some trick that you can pull, some change in the use of grammar that removes the word 'I' from the equation and then 'Bob's your uncle" But think of 'putting others before oneself' differently, as 'doing what needs to be done'. Dogen, in *Genjokoan*, speaks of an attitude, or an approach to the world – an understanding of the world - of "taking the self forward to meet the world", and he describes that as illusion.¹ And when we're putting others before oneself, from the point of view of the heroic model - the Olympic model; there's something admirable and profound in that, something that is a true effort, even if we don't manage it all the time (we probably don't), but it remains a real conflict often, because the 'I' element is at the heart of it still. Whereas in 'doing what needs to be done', we move to Dogen's second point, which is that, yes, taking the self forward to the world is delusion, but "allowing the myriad things of the world to come forth,...to verify the myriad things", that is enlightenment.

Doing what needs to be done' is to sit in the heart of the situation. What is it that comes forth? What - in *Genjokoan* terms - are the myriad things that are right here? Not a strategy. 'What is 'this?' You may have to do a lot of letting go to come to 'what is this?',, and that is the effort in training, that is the path in training. But 'what is this?' is truly 'what is this now?', not 'what will this become?' We verify the myriad things as they come forth, so in putting others before oneself: what is the actuality, the actual presence, not the thought about presence, but the actual being of this, now? And from that comes forth the activity, the life of Buddha. The life of Buddha, the living Buddha, arises from acceptance, arises from the immediacy of 'this'. And that can be a strategy, that can be any one of the myriad things, any combination of the myriad things, it is not limited.

The difference is that it does not need to have the axis of the self around which to revolve. So as you sit, and you see the mind

creating the axis of the self - you see the mind worrying over this or that - notice how that fits into desire, fear, reassurance. we spend a lot of time thinking as a means of reassurance. There's something in us that is desperate for love and acceptance, and this is at least as powerful as greed and hate. we may approach the world driven by a need for love and acceptance, and the Olympic model is very bad in that context, because we try awfully hard to get love and acceptance, and our very effort pushes it away. On the other hand, we can sit with open hands, recognising the arising of a desire for love and acceptance; letting it be, without judgement, without feeding it, yet without decriing it: what is it? When we ask, "What is it?", we seem to enter a very slippery world indeed, slippery in the sense that there's nothing here to get hold of. It appears to be an awful lot easier to have some kind of analysis, and don't get me wrong, I'm not suggesting that analysis has no value: what I'm pointing to here is something more than that, something I believe is deeper than any analysis. Analysis is dealing with our perception of ourselves, our perceptions as abstracts. Beyond the abstracts, what is 'this', really?

There is no self in the desperation for love and acceptance. That may seem utterly counter-intuitive. But truly accept the myriad things that come forth - even our apparently unanswerable desire for love and acceptance - and you find it is not what it appears to be. When we let go of what I've called 'self-making', when we let go of spinning ourselves, in the 'spin doctor' sense; when we let go of that spinning, there is a verifying, a seeing of the truth - of the myriad things - and if that happens to be a desire for love and affection, for love and acceptance, let it be. And it's already not what you thought. What is it? In the heart of acceptance like that, there's nothing missing. There is a sufficiency, but it does not adhere to you: 'you' are not sufficient, there is sufficiency.

Let's explore the sufficiency.

Talk Two: Ocean Mudra Samadhi

After giving each sitter a Pebble.

You have a pebble. It's something in relation to you. It's here *now*, with you. This talk is about that relationship. I want to explore what it is to know that relationship. It's not about geology: it's a different kind of knowing. It's not a knowing that comes from the relationship between two things. It's a relationship in which things are undivided. While they remain undivided they appear in their uniqueness. All is one and all is different at the same time. It is knowing the pebble, deep in your being. The relationship in which all beings are themselves, and the whole is the Great ocean. We swim in the Great ocean. We swim in the depths and on the surface at the same time. It's not a relationship to think about, but to recognise. A knowing by letting go of any separateness. Sitting now, what is it that sits? What is it that is the pebble that sits there too? What asks the question, what knows the Ocean? To know this Ocean is to recognise a knowing that does not rely on being anything or possessing anything. In letting go of the knower, the one who knows, the Ocean's presence is clear.

Dogen once gave a talk on what he called the "Ocean Mudra Samadhi". I want to offer an interpretation of that title: *Ocean Mudra Samadhi*. A mudra is a gesture. Mudra, among other things, is the term used in Buddhist iconography for the particular gestures that are made by a figure. The Buddha on our altar makes the mudra, or the gesture, of fearlessness and welcome. You probably all know the statues of the Buddha where he reaches down and touches the ground with one hand: that's called the Earth witness mudra. It was the gesture that the Buddha made when he was sitting beneath the Bodhi tree at the time of his enlightenment. Doubts arose; he touched the earth in response. The mudra tells us something about the functioning of zazen. We do not escape doubt: we touch the earth. We have to find a meaning of touching the earth. When we touch the earth, the earth arises. The mudra and the earth are not two things.

In Ocean Mudra Samadhi, samadhi is zazen; that is the gesture of the Ocean. The Ocean is known at the time of the gesture. we cannot know the Ocean from the point of view of before or after, and that's because this Ocean is completely without continuity. It exists now, only now. In this Ocean, one thing, one person, is not in relation to anything else, because it is the whole. To enter this Ocean is to let go of yourself. When you do not make ,yourself, relationship is different: different to how it is when there is you and a separate world around you. We swim in this Ocean's depth and on its surface at the same time. We are a person with a history, with all kinds of relationships, with other people, with places, with things; and at the same time there's the gesture of the great Ocean,

in which everything is undivided. The oneness of the great ocean is much more kaleidoscopic than what we usually think of as oneness. We let go of ourselves and the life of the Ocean fills everything. Within the life of the Ocean, within the gesture of the Ocean, there are the myriad things. The Buddha said that "when there is letting go there is a self, but I do not say that a self arises". I do not say a self arises because there is nothing breaking up the ocean, even though there is a being and the whole universe: it is one and individual at the same time. That is unimaginable, in the sense that it cannot be imagined. There is no picturing of it: just the gesture, now.

The pebble you now have comes from a beach in Wales. You don't need to know anything about how it comes here: it is entirely here. In the great Ocean there is no coming and going. Nothing separate - even while each thing appears with its own clarity. It does not insist upon itself, because it is completely the Ocean. This pebble is the whole Ocean. You are the whole Ocean. I'm not talking about the 'you' who you might think yourself to be, but that which cannot be imagined, precisely *this*. Place your pebble in front of you, a little to the side, so you can glance at it but you're not directly staring at it. We have no need to think about the pebble, yet its presence is unmistakable. You have no need to think about yourself: there is that which is unmistakable. This is the indivisible Ocean. The pebble appears and it is the great Ocean, the gesture of the Ocean. Let it be; notice that you are also Ocean Mudra Samadhi. Your living is a gesture, a gesture of Ocean Mudra Samadhi. In other words, although you do not try to think, nor do you try not to think, your being here in zazen is nevertheless the gesture of the universe. You are the pebble, the pebble is you; there is no outside, when the pebble is known as the Ocean gesture. There is no line beyond which it ceases. You and the universe are not two.

There's more we need to explore about this. I suggest that you ask the question, "what is this?", a question about the Ocean gesture that is being, now. Nobody ever knows the Ocean, not like we can know the geology of a pebble. The key thing I hope you will see, is that you can be within the Ocean without losing anything. The Ocean gesture is the Ocean gesturing itself - now as a pebble, now as a person, as a hall full of people, a country, a universe - that is known and unknown, at once, at the same time. To let go of yourself is to enter the ocean, and there is a life without borders.

Keep your pebble for now. Bring it when you come to do zazen. I hope to talk some more about the great ocean, and it may help to have the physicality of the actual pebble.

Some things that are said about the great Ocean may seem fantastical, and it's important to keep relating them to the physical world. You need to ground yourself, like touching the earth or a real pebble. The ocean is a real pebble. This is not symbolism.

What you hear about the great ocean you need to recognise in the moment of the pebble. Whatever is said about the ocean is said about the pebble, about you. You do not know who or what you are - no-one knows that. But here is the pebble, here is this body, altogether the gesture of the Ocean. This is zazen. A pebble shows the relationship; whether that relationship is with a pebble or a difficult situation that you have to face. The relationship is that of the great Ocean, so I do not give you a pebble as a symbol of some_ thing: I give you the great Ocean.

Talk Three: Letting go of Self-making

Please have your pebble in front of you and just to one side, so that you can glance at it easily but you're not staring at it.

We are discussing relationship. I've been stressing the need to let go of the illusory self, as that's essential. And we also need to understand the workings of 'not self' - in other words that when we let go of self, there is a functioning. That functioning is right action: there is love, compassion, wisdom, when we let go of our selves. And for that reason I'm discussing relationship. There's a difference between what I'm calling relationship here and the way relationships are usually discussed. I'm not talking about relationship between me and another. Of course, there is the pebble; there is you and relationship.

The first thing we need is the letting go. First of all we enter the Ocean Mudra Samadhi. How I described things yesterday, shows how we start from the position of Ocean Mudra samadhi. we start from the position of 'not self'. Not self is not something that we attain to. We start from there because that is actually the nature of things. When you do not make a self, there isn't a boundary with pebble on one side and you on the other, it is 'just this'.

To enter the Great Ocean is a kind of oneness. But if we look carefully Ocean Mudra Samadhi is more than oneness. When there is a letting go of self-making, there is the pebble and you, without borders. However, if there were just oneness there would be no relationship between you and the pebble, no knowing of either. True knowing requires difference, and oneness, in relationship. Not one after the other....together.

In his work on Ocean Mudra Samadhi, Dogen says that "This Ocean differs from the sea of birth and death where Buddhas vow to guide beings drifting in birth and death to the shore of liberation. Each Buddha ancestor breaks through the bamboo node and passes the barrier individually; this is done only through the power of Ocean mudra samadhi."ii

That Ocean Mudra Samadhi is different to the sea of birth and death should be clear. In the sea of birth and death I die and I am reborn. In Ocean Mudra Samadhi there is 'just this'. It's not that there is no birth and death in the sense that we deny them, but when birth and death are like the pebble, completely present - no barrier, birth and death is not birth and death as we normally think of it in the "sea of birth and death". You have to study that, you have to sit with that, work with it. you work with it through the power of Ocean Mudra Samadhi itself.

"Each Buddha ancestor breaks through the bamboo node and

passes the barrier individually." The "bamboo node" is sometimes translated as intellectual understanding and certainly it's true that if we approach relationship as I'm talking of it here, from the perspective of trying to analyse it, it just gets very confusing, you get lost in it. That's because from that perspective you approach it as an object to be understood, and Ocean Mudra Samadhi doesn't work that way. We understand ocean Mudra Samadhi by the power of Ocean Mudra Samadhi. So breaking through the bamboo node is breaking through self-making: "Each Buddha ancestor breaks through the bamboo node and passes the barrier individually".

You have to make the gesture of the Ocean: Ocean "Mudra" Ocean "gesture" Samadhi. In a sense you step into the Ocean. You step into the Ocean by the power of Ocean Mudra Samadhi, but *you* step into the Ocean. You see beyond and let your previous understanding fall away. This does not take place without your gift, without your doing. In some places Dogen stresses the need to follow the tradition very accurately, to have a Master, to follow completely. And elsewhere he stresses the need to have no Master. And once again, we see two things true at the same time. That we need guidance, and yet no guidance can bring us to the point of making the step. Or the guidance has to be something more - through our being.

"At the very moment of Ocean Mudra Samadhi, elements come together" and "form this body". This is different to how we understand it when drifting in the ocean of birth and death, where we're overshadowed by an unreal self. How do we voyage along the surface of the Ocean and the depth of the Ocean at the same time?

As it says in the Diamond Sutra: Bodhisattvas who vow to save all beings see that there are no beings to save. They see that there is no person called a Bodhisattva and it is thus that beings are saved.ⁱⁱⁱ Ocean Mudra Samadhi is not 'another place' where there is no activity, it's giving without thought of giving. At this very moment Ocean Mudra Samadhi elements "come together" and form this body". There is a reality, now, there is a being that is real. We need to know the sea of birth and death, we need to see beyond, and drop away our initial understanding.

Dogen also says that in Ocean Mudra Samadhi "Whatever appears does not fail to bear completely its skin flesh bones and marrow."^{iv} We may have ideas of what it means when something appears completely, but that is not it. Things always appear completely. We need to trust the operation of Ocean Mudra Samadhi such that we are willing to recognise the formation of the illusion of self and not continue it. We tell ourselves a story 'that we can't do that'. But to recognise that is a story that we tell ourselves, is the beginnings of the step. We enter Ocean Mudra Samadhi, through the power of Ocean Mudra Samadhi, by letting go of self-making.

Just now, in this moment, letting go of self-making, it's not that hard. It's possible through recognising now the fullness of the Ocean, the completeness of the Ocean. This completeness reveals what is good to do, but the doing is not what makes Ocean Mudra Samadhi complete. We do not achieve completeness by doing. Doing what is good to do, is simply the activity of Ocean Mudra Samadhi. In other words we do not become complete by a lifetime of achievement, the completeness is always complete and that completeness cannot be separate from the doing.

There's a paragraph in the Lotus Sutra regarded by many as the crux of the whole sutra. There are various translations, but it goes something like this: "Only a Buddha together with a Buddha realises the reality of existence." This is the heart of relationship.

Keep in mind what was said yesterday; all things are one _ and different - at the same time. Two things that appear contradictory, when viewed in the Great Ocean, are not. When there is birth and death, there is coming and going. When there is no birth and death there is no coming and going. One thing that that means, is that life is not relative to death, death is not relative to life. Today is not relative to tomorrow. This, now, is not in relation to anything else because there is nothing but 'this'. Then we have, "Only a Buddha together with a Buddha realises the reality of all existence." On one hand, no relationship (where one thing is never next to another because now there is only 'this'); and then there is "only a Buddha together with a Buddha". Both these things are said because within emptiness there is appearance, within emptiness there is form.

Let go of 'you' and there's no barrier where one thing ends and another begins, and things appear constantly. As things appear we know they are 'not self' - emptiness and form together. Whatever arises it is "Buddha together with Buddha", you and the pebble, realising the reality of existence in the moment of arising. So the Buddha says that at the time of arising I do not say "I arise".

Talk Four: Time and Existence are the same thing

In Ocean Mudra Samadhi, time is not the same as it might otherwise seem to be.

I have been emphasising how there is only now. What happens to yesterday and tomorrow?

It would be daft to deny their existence in the commonsense perspective, but when you look closely the matter is not that straightforward. When we just sit, there is just this, now.

Your pebble has been millions and millions of years in the making and continues to develop, the same can be said of what is now your own body. It's tempting to think of ourselves as being on a timeline which in terms of this life is going from birth to death. If I let go of self-making there is no beginning and no end. This, now, does not have a beginning or an end unless I conjecture it. It is reasonable to conjecture past and future, to plan for the future, sometimes to address the events of the past, yet directly now there is just this... complete. Complete in itself, you need to become familiar with this now, and that's why we encourage a lot of zazen.

Existence and time are the same thing. We can look at our new courtyard and think, "We made the courtyard" or is it that the courtyard is the making? It's commonly taught that the past is gone the future is not yet, and the present does not stay. We might think from this that the present is a vanishingly brief instant, so brief as not to be there at all. Yet that does not cover the experience of now. Form appears, this is sometimes explained with the idea there are many "nows". There is now and then another now, and so on like a series of instants, that too is conjecture; there is just this, not limited to an instant or even many instants. Does now have duration? If it's really now it's not concerned with duration. This moment is to do with eternity if we understand that it's not about duration. Does this moment have a beginning or an end?

I expect you are all familiar with one of the first writings we encounter in our tradition. We are encouraged to read the *Shushogi* a compilation of Dogen's writing. The first paragraph goes: "The most important question for all Buddhists is how to understand birth and death completely. Should you be able to find the Buddha within birth and death they both vanish. All you have to do is realise that birth and death, as such, should not be avoided and they will cease to exist. For if you can understand that birth and death are Nirvana itself, there is not only no necessity to avoid them, but also nothing to search for that is called Nirvana. The understanding of this breaks the chains that bind one to birth and death. Therefore this problem, which is the greatest in all Buddhism, must be completely understood."^{vi}

So we have:- "birth and death should not be avoided", "birth and death both vanish" "birth and death are Nirvana." "Understanding this breaks the chains that bind us to birth and death"

We find the Buddha within birth and death by not avoiding the Buddha. When birth and death vanishes, the Buddha and sentient beings vanish also. The chains break because birth and death is seen through. To accept means there can be no complaint, or perhaps there is the complaint that is accepted and in the acceptance vanishes along with birth and death. In the heart of life, reality is the true acceptance of life. In the heart of death, reality is the true acceptance of death. Life and death vanish so 'what is this?'

Without division, without making separations, there is a totality that answers the problem of life and death. Read that paragraph from *Shushogi* carefully and see that the totality that answers the problem of life and death is realised through letting go of ourselves - body and mind. It's not true if it's a fantasy projection; practice is the letting go of fantasy projections.

Now we can say that the Buddhas and Ancestors - all this that is now, here - is now solely through Ocean Mudra Samadhi, the gesture of the Ocean. Let the Ocean be the Ocean, and there is a profound shift that takes place from living a life within the sea of birth and death and letting go of body and mind as the gesture of the Ocean. This needs careful practice. Practice is endless because the Ocean is without beginning or end. We are concerned with beginning and end when we think 'me'. When there is letting go there's the gesture of the Ocean, it is no burden in doing what is good to do - even as the body wears out.

In his writings, again and again, Dogen quotes the saying: "It's not that there is no practice and enlightenment it's just that they are not stained"^{vii} They cannot be stained. Should we find ourselves seeking reassurances again, grasping at recognition by others; love, position, security, sensuality, remember that birth and death should not be avoided. Turn towards them with your willing heart. It is done by the Ocean's Gesture; our stepping into the Ocean is the Ocean's Gesture. When we want something for tomorrow, something we can hang onto and carry with us into the end of life, look deeply into the presence of the Ocean, by means of whatever is present. When what is present is a desire for something, do not avoid that, do not add anything to that, accept fully what is there. Such turning towards is an act of love – look deeply at what is, and there is no lack.

In the Ocean one thing does not oppose another, 'this' that arises now is not in sequence - not in sequence with anything else - there is appearing and disappearing that is the Ocean itself. This is why training is not really a sequence where we scrub ourselves clean and then after that we enter enlightenment. It's not that there is no practice it is just that it cannot be stained. We are not on a

road of incredible length with enlightenment at its far end. But watch how we can nevertheless put ourselves on such a road by conjecturing a self that cannot train, or cannot train enough, or adequately. The turning towards that I've spoken of is an action integral to the arising of form. The turning towards is integral to the arising of form. Don't conjecture something we can or cannot do, look into the nature of form. The turning towards is integral because the turning towards is the acceptance - is the reality of form - that is also the letting go of body and mind. The movement is the movement of arising as your whole being: look at the arising then arising and passing are not two. Here is the answer to the most important question of birth and death.

It may seem that your time here on retreat is an intermediate position between your arrival and leaving; your life before and after. There is no such intermediate place; from the perspective of the great Ocean there is only now. Therefore when you go home you do not leave this place. Is there a time when you are here and a time when you are at home? Study the moment of the Great Ocean'

Notes

- ⁱ Great Master Dōgen, *Treasury of the True Dharma Eye: Great Master Dōgen's Shōbōgenzō*, Ed. Tanahashi, Kazuaki. (Shambhala, 2010) Vol. I p. 29. The full quote is: "To carry the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self is awakening."
- ⁱⁱ Tanahashi, p. 380
- ⁱⁱⁱ *Diamond Sutra* – Section 3. Trans by Red Pine. "The Buddha said to him, "Subhuti, those who would now set forth on the bodhisattva path should thus give birth to this thought: 'However many beings there are in whatever realms of being might exist...in the realm of complete nirvana I shall liberate them all. And though I thus liberate countless beings, not a single being is liberated.' (Red Pine, Trans. Counterpoint press: 2001, p. 2.)
- ^{iv} Tanahashi, p. 318
- ^v Great Master Dōgen, Shoho Jisso, see G. W. Nishijima and C. Cross, trans. *Master Dogen's Shobogenzo*, book 3, p. 67.
- ^{vi} Shushōgi, Great Master Dogen, from *Zen is Eternal Life*, Shasta Abbey Press, 1999, p. 94.
- ^{vii} Nan-yueh in a dialogue with the Sixth Ancestor Hui-Neng, see *The Heart of Dōgen's Shōbōgenzō*, by Norman Waddell and Masao Abe, SUNY press, 2002, p. 61. "When Nan-yueh went to visit Hui-neng, he was asked, "Where have you come from?", "From Sung-shan," he replied. "What is this that thus comes?" asked Hui-neng. Nan-yueh answered, "The moment I said it was 'this,' I'd miss the mark completely." Hui-neng said, "Then should one engage in practice and realization, or not?" "It is not that there is no practice and realization," said Nan-yueh, "only that they must not be defiled." Hui-neng said, "It is precisely this non-defiling that all Buddhas retain in mind. You are thus now. I am thus too."