

Master Eihei Dogen – Shobogenzo Fascicle 60 Ten Directions

A single fist, just this, is the ten directions. A sincere heart, just one, is simply the ten directions crystal clear. The ten directions squeezes out the marrow from the bone.

Shakyamuni Buddha said to the assembly, “In the buddha land of the ten directions, there is only the dharma of the One Vehicle.”

The ten directions spoken of here have taken up the buddha land and made it what it is. Thus, without taking it up, there can be no buddha land. Because it is the buddha land, the Buddha is its host.

This Saha land can be called Shakyamuni Buddha’s land. Take up this Saha world, clarify whether it is eight *liang* or half a *jin*, and examine whether the buddha land of the ten directions is seven or eight feet. The ten directions enter one direction and enter one buddha. This being so, the ten directions appear in the ten directions. Because the ten directions are one direction, this direction, self direction, present direction, and the ten directions are the eye ball direction, fist direction, bare pillar direction, and lantern direction. The ten direction buddhas in the ten direction land are neither large nor small, neither pure nor stained. Thus, “only a buddha and a buddha” in the ten directions admire one another. To slander one another and talk about merits and shortcomings, good and bad, cannot be regarded as turning the dharma wheel or expounding dharma. But rather, all buddhas and buddha children support and greet one another. In receiving the buddha ancestors’ dharma, you study in this way without criticizing and insulting one another as do those parties of demons outside the way.

When we open the Buddha sutras transmitted to China, and look at the details of Shakyamuni Buddha’s lifetime of teaching, we see that he never regarded some buddhas as inferior and other buddhas as superior, nor did he call some buddhas not buddhas. What is not found in the Buddha’s teaching are judgements on other buddhas. Words of other buddhas criticizing Shakyamuni Buddha are not known, either.

Regarding this, Shakyamuni Buddha said to the assembly, “I just know the essence. So do the buddhas in the ten directions.”

Know that *I just know the essence* is to draw a circle. The drawn circle means “that pole is that long. This pole is this long.”

The Buddha’s words, *in the ten directions* means: “I just know the essence. So does Shakyamuni Buddha.” It is no other than “I just realize the essence. So do the buddhas in this direction.” It is *I form, know form, this form, all form, ten directions form, Saha land form, Shakyamuni Buddha form.*

All these forms are buddha sutras. All buddhas and buddha lands are not two. They are neither sentient nor insentient, neither delusion nor enlightenment, neither wholesome nor unwholesome, nor neutral, neither pure nor defiled, neither forming nor maintaining, neither disintegrating nor empty. They are neither permanent nor impermanent, neither existent nor nonexistent, neither self nor other. They are free from the four views [on existence and nonexistence]; they go beyond the one hundred negations. They are just the ten directions, just the buddha lands. Thus, the ten directions have a head but no tail.

Changsha, Zen Master Jingcen, said to the assembly, “**The entire world of the ten directions is a single eye of a monk.**”

It means the single eye of monk Gautama. The single eye of monk Gautama is “I have the treasury of the true dharma eye.” Even if he had entrusted it to Ananda, it would be the **single eye of monk Gautama.**

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Corners and spots in the world of the ten directions are the objects of Gautama's eye. This entire world of the ten directions is one within the monk's eye. There are eyes that go beyond this.

[Changsha continued,] “The entire world of the ten directions is the everyday words of a monk.” *Everyday* means ordinary. As a colloquial expression in Japan, we say “common.” Thus, a monk's common words are the entire world of the ten directions. The words and speech are straightforward, as everyday words are the entire world of the ten directions. Investigate clearly that the entire world of the ten directions is everyday words.

As the ten directions are inexhaustible, they are the entire ten directions. Words are used in an everyday manner. It is like searching for a horse, salt, water, and a chalice [all called “saindava”]. It is like offering water, a chalice, salt, and a horse. Who knows that a great person beyond measure turns body and turns brain within this phrase? It is turning words within a phrase. It is the everyday activity of an ocean mouth and a mountain tongue [of the Buddha]. Thus, one covers the mouth and covers the ears. This is the true thusness of the ten directions.

[Changsha continued further,] “The entire world of the ten directions is the whole body of a monk.” One hand points to heaven. This is heaven. One hand points to the earth. This is the earth. Thus, “In heaven above and earth below, I alone am the honored one.” This is the entire world of the ten directions that is the whole body of a monk. The headtop, eyes, nostrils, skin, flesh, bones, and marrow—each is the monk's body that penetrates the entire ten directions. It does so without disturbing the entire ten directions. It takes up the monk's body of the entire ten directions, and sees the monk's body of the entire ten directions without measuring.

[Changsha continues,] “The entire world of the ten directions is the radiant light of the self.” *The self* means nostrils before the birth of your parents. The nostrils, being by accident in the hand of the self, are called the entire world of the ten directions. Yet, the self is right here, actualizing the fundamental point, opening the hall and seeing the Buddha.

Although the eyeball has been switched to a black bead by someone else, going straight ahead you meet the assembly of a great house. Although calling is easy and responding is difficult, when you are called, you turn your head. When you turn your head, what use can it be? Still you turn your head toward the person who called.

A meal waits for you to eat it. A robe waits for you to wear it. What a pity you don't take it while it wants you to. I have already given you thirty blows.

[Changsha continues,] “The entire world of the ten directions is within the radiant light of the self.” The eyelid, just one piece, is called *the radiant light of the self*. When it opens all of a sudden, it is called *within*. What you see in the eye is called the entire ten directions. This being so, sleeping on the same bed, you both know there is an opening in the cover.

[Changsha continues,] “In the entire world of the ten directions, there is no single person that is not the self.”

Thus, each practitioner, each fist, in the ten directions, cannot help but being the self. There are no ten directions that are not the self. Each and every self is the ten directions. The ten directions of each and every self are intimately immersed in the ten directions. Because the life vein of each and every self is altogether in the hand of the self, the self passes on the original nourishment to the self.

How now are Bodhidharma's eye and Gautama's nostrils in the womb of a bare pillar? Let me say: “They come and go. The ten directions leave everything to all ten directions.”

Xuansha, Great Master Zonyi, said, “The entire world of the ten directions is one bright pearl.”

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From this we clearly know that one bright pearl is the entire world of the ten directions. Those with divine heads and demon faces abide in this bright pearl as their grotto hut. Descendants of buddha ancestors make it their eye. Male and female householders regard it as the headtop and fist. Beginners and latecomers regard it as putting on the robe and eating a meal. My late master Rujing called it a mud ball and threw it at my fellow practitioners.

As it is a move transmitted person to person, the eyeball of the ancestral school has been plucked out. When it is plucked out, the entire ancestral school makes a move. This bright pearl shines within the eyeball.

Priest Qianfeng was asked by a monk, “The World-honored Ones in the ten directions are all on the one path to nirvana. Let me ask you: Where is the path?”

Qianfeng drew a line with his staff in the air and said, “It’s here.”
Qianfeng’s words *It’s here* mean the ten directions. The World-honored Ones is the staff. The staff is *It’s here*. The one path is no other than the ten directions.

However, do not hide the staff inside Gautama’s nostrils. Do not stick the staff in the staff’s nostrils. Yet, do not accept that Old Man Qianfeng has already dealt with the World-honored Ones in the ten directions, all on the one path. Just say, *It’s here*. It is not that *It’s here* does not exist. Is it not that Old Man Qianfeng has been confused by a staff after all?

Know that vitalizing the nostrils is no other than the ten directions.

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