

**From Bendowa**

Question: Those who do not know Buddhism have to attain enlightenment by zazen and training. What use is zazen to those who have clearly obtained enlightenment?

Answer: Though I do not talk about last night's dream and cannot give a paddle to a woodcutter, I have something to teach you.

*The view that practice and enlightenment are not one is a non-Buddhist view. In the Buddha-dharma they are one. 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. Because it is already enlightenment of practice, there is no end to enlightenment; because it is already practice of enlightenment, there is no beginning to practice.*

Sakyamuni Tathagata and Mahakasyapa, therefore, were both used by training based on enlightenment. Training, based on enlightenment similarly moved both Bodhidharma and Hui-neng. This is typical of all traces of transmission in Buddhism. Already there is training that is inseparable from enlightenment. Because training even at the outset transmits a part of superior training, we fortunately gain a part of original enlightenment in this natural way. You must understand that the Buddhas and patriarchs emphasized the need for intensive training so as not to stain the enlightenment that is self-identical with training. If you throw away superior training, original enlightenment fills your hand. If you abandon original enlightenment, superior training permeates your body. In China I saw Zen monasteries in many districts, each with a meditation hall where 500 to 1,200 monks lived and practiced zazen day and night. When I asked the Zen masters who have been entrusted with the Buddha seal, "What is the essence of Buddhism?" they answered: "Training and enlightenment are not two but one." So they urged disciples to follow the footsteps of the Zen masters in accordance with the teachings of the Buddhas and patriarchs. They recommended zazen not only to their disciples, but to all those who seek the true way, to those who yearn for true Buddhism, regardless of whether one is a beginner or an advanced student, a commoner or a sage. As a patriarch (Nangaku) has said: "It is not true that there is no training and enlightenment, but do not stain them by clinging to them." Another patriarch has said: "He who sees the way trains the way." You must, therefore, train within enlightenment.

**From Daigo – “Great Enlightenment”**

The great way of the buddhas has been transmitted with intimate attention; the work of the ancestors has been unfolded evenly and broadly. Thus, great enlightenment is actualized and beyond enlightenment is the decisive way. In this way, enlightenment is realized and twiddled with; enlightenment disappears in the practice of letting go. This is the everyday activity of buddha ancestors. Enlightenment taken up activates the twelve hours of the day. Enlightenment hurled away is activated by the twelve hours of the day. Furthermore, leaping beyond the mechanism of time there is twiddling with a mud ball and twiddling with spirit.

Although it should be thoroughly understood that buddha ancestors are invariably actualized from great enlightenment, it is not that the entire experience of great enlightenment should be regarded as buddha ancestors, and it is not that the entire experience of buddha ancestors should be regarded as entire great enlightenment. Buddha ancestors leap beyond the boundary of great enlightenment, and great enlightenment has a face that leaps beyond buddha ancestors. Linji, Great Master Huizho, said, “In the great nation of Tang China, if you look for a single person who is not enlightened, it is hard to find one.”

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If you look for a single person who is not enlightened in just this, you cannot find one. The self of yesterday's self is not unenlightened. The self of today's other is not unenlightened. Among the past and present of mountain-beings and water-beings, no one is unenlightened. Students of the way should study Linji's statement in this way without wasting time.

However, you should further study the heart of the work in the ancestral school. Now, ask Linji, “If you only know that it is hard to find an unenlightened person and do not know that it is hard to find an enlightened one, it is not yet sufficient. It is impossible to say that you have thoroughly understood the fact that it is hard to find an unenlightened one. Even if it is hard to find an unenlightened one, have you not seen half a person who is not yet enlightened but has a serene face and magnificent composure?”

Thus, do not admit that the statement *In the great nation of Tang China, if you look for a single person who is not enlightened, it is hard to find one* expresses an ultimate understanding. Try to find two or three Tang Chinas within one person or half a person. Is it, or is it not, hard to find one? When you have the eye to see this, you can be regarded as a mature buddha ancestor.

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Jingzhao Xiuqing, Great Master Baozhi, of the Huayan Monastery in Jingzhao, was a dharma heir of Dongshan. Once a monk asked him, “What happens when a greatly enlightened person becomes deluded?” {also translated, “enlightened person who is nevertheless deluded”}

Jingzhao said, “A broken mirror no longer reflects images. Fallen flowers hardly ever climb up the tree.”

The monk’s question is like a dharma talk to the assembly. Outside the assembly of the Huayan Monastery this would not have been spoken. And one who was not a dharma heir of Dongshan could not have responded like this. Indeed, he was someone mature enough to sit on the seat of a buddha ancestor .

The so-called *greatly enlightened person* has neither been enlightened from the beginning nor has received enlightenment from somewhere else. Great enlightenment is not something one encounters when one is old after having worked for a long time as an ordinary monk in a communal place. It does not emerge by pulling it out from oneself; nevertheless, one is greatly enlightened.

Don’t regard not being deluded as great enlightenment. Don’t try to become deluded to obtain the seeds for great enlightenment. A greatly enlightened person is further greatly enlightened. A greatly deluded person is further greatly enlightened. Just as there is one who is greatly enlightened, there is a greatly enlightened buddha, greatly enlightened earth, water, fire, air, and emptiness; a greatly enlightened pillar and lantern. This is the meaning of *a greatly enlightened person* in the monk’s question.

Do not regard great enlightenment as becoming a buddha, returning to the source and manifesting a buddha body. Do not regard becoming deluded as returning to be a sentient being. People with mistaken views talk about breaking great enlightenment and returning to be a sentient being. But Jingzhao was neither implying that great enlightenment gets broken or lost, nor that delusion appears. Do not think like those who have mistaken views.

Indeed, great enlightenment is limitless, delusion is limitless, and delusion does not hinder great enlightenment; take up threefold great enlightenment and turn it into a half-fold minor delusion. Thus, the Himalayas are greatly enlightened to benefit the Himalayas. Wood and stone are greatly enlightened taking the forms of wood and stone.

Buddhas’ great enlightenment is greatly enlightened for the sake of sentient beings. Sentient beings’ great enlightenment is greatly enlightened by buddhas’ great enlightenment. This goes beyond before and after. Great enlightenment right at this moment is not self, not other. Great enlightenment does not come from somewhere else—the ditch is filled in and the stream is stopped up. Great enlightenment does not go away—stop following others. How? Follow all the way through.

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Mihu of Jingzhao sent a monk to ask Yangshan, “Do people nowadays feign enlightenment?”

Yangshan said, “It’s not that they are not enlightened, but how can they avoid falling into the secondary?”

The monk returned and reported this to Mihu, who then approved Yangshan.

The *nowadays* spoken of here is the right now of each of you. Even if you think of the past, present, and future millions of times, all time is this very moment, right now. Where you are is nothing but this very moment. Furthermore, an eyeball is this moment, a nostril is this moment.

Quietly investigate this question: *Do people nowadays feign enlightenment?* Revive this question with your heart; revive this question with the top of your head.

These days shaven-headed monks in Song China vainly look for enlightenment, saying that enlightenment is the true goal, though they don’t seem to be illuminated by the light of buddha ancestors. Because of laziness they miss the opportunity of studying with true teachers. They may not be able to attain liberation even if they were to encounter the emergence of authentic buddhas.

Mihu’s question does not mean that there is no enlightenment, that there is enlightenment, or that enlightenment comes from somewhere else. This question asks whether or not people pretend to have enlightenment. It is like saying “How are people nowadays enlightened?”

If you speak of “achieving enlightenment, “ you may think that you don’t usually have enlightenment. If you say, “Enlightenment comes, “ you may wonder where it comes from. If you say, “I have become enlightened, “ you may suppose that enlightenment has a beginning. Mihu did not speak that way. When he spoke of enlightenment, he simply asked about *feign enlightenment*.

Yangshan’s words *how can they help but fall into the secondary* mean that the secondary is also enlightenment. *The secondary* is like saying “to become enlightened, “ “to get enlightenment, “ or “enlightenment has come .” It means that “becoming” and “coming” are enlightenment.