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**This is an early draft. I'd be grateful for any feedback, particularly critical feedback. Please send any to the above email address. Thank you!*

Even if you consume as many books
As the sands of the Ganges
It is not as good as really catching
One verse of Zen.
If you want the secret of Buddhism,
Here it is: Everything is in the Heart![1]

Washing my hands with water,
may all sentient beings
attain excellent hands
for maintaining buddha dharma.[2]

The Role of Compassion in Actualizing Dōgen's Zen[3]

The central question this paper attempts to answer is: What is the role of emotion in the experience of one practicing Dōgen's Zen Buddhism? As the question concerns experience we already come upon one of the main contentions of this paper, namely, that contrary to much of what has been written in the 20th century about Zen, both in Japan, and in the West, Dōgen's Zen is not primarily concerned with cultivating the *experience* of enlightenment, but rather *the enactment of enlightenment through bodily activities*. One of the most central is zazen (seated

[1] Ryōkan 1993, 81. This idea of "catching one verse of Zen" or bit of sutra, will take on new meaning in the context of Dōgen and his radically expansive notion of sutras and verses, as we will see below. Similarly for the idea of everything being in the heart—this takes on new meaning in the context of the central claim of this paper.

[2] Quoted by Dōgen in his 2012, 54. This simple verse of mindfulness takes on new meaning when considering the hands as a symbol for compassionate activity.

[3] It is my humble and sincere hope that this paper reveals an "eye of practice" not too covered in dust.

meditation),[4] but the other, upon which we will focus, is compassion. Compassion, along with *prajna* or "wisdom beyond wisdom," is one of the dual aspects of the heart of the bodhisattva ideal in Mahayana Buddhism—in Dōgen's Zen.[5] In answer to the central question above, I will argue that the Middle Way of Dōgen's Zen is the *expression* of the *two* sides of reality, form and emptiness, through the *single* activity of embodied compassion. Thus, the first part of this paper will focus extensively on Dōgen's views of emptiness and the way in which his Zen is not a matter of lingering in emptiness, but, as Bokusan comments, "There is a point in which you jump off both form and emptiness, and do not abide there."[6] This "jumping off" is enacted, at least in part, through compassionate activity, or so I will argue.

Emotion and Religious Experience

As a western scholar, two of the central issues regarding emotion and religious experience would seem to be: 1) The central question Yandell addresses: "Does religious experience provide evidence for religious belief?"[7] and, hence, does emotional experience provide access to religious truth? and 2) Given the often assumed non/ir-rationality of emotion, what is the relationship between emotion and the rationality (including the rational justification)

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[4] And, as we will see, the nature of zazen can be seen to go beyond "mere" seated meditation. That is, everyday activity can become zazen, so long as this is not understood as negating the need to practice seated meditation of *shikantaza* ("just sitting"). More on this below.

[5] It is true that in Buddhism we do find other important emotions aside from compassion, particularly, the Brahmavihara, sometimes translated as the "Four Divine Abodes" or "Four Sublime States." They are loving-kindness (*mettā*), compassion (*karunā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*). However, as far as I can discern, Dōgen does not discuss or refer to the Brahmavihara. His views on compassion are primarily found in the context of his discussion of the bodhisattva ideal. And, as mentioned above, compassion and wisdom are central to the bodhisattva ideal.

[6] Bokusan 2011, 33.

[7] Yandell 1993, 15. As he says, this is, "The basic question this book tries to answer…." (ibid.)

of religious belief.[8] However, approaching Dōgen's Zen, and the role of compassion in it, with these questions as central, is problematic, as this paper attempts to make clear. Regarding the first issue, while we might see such practices as zazen and compassionate activity as means of epistemic access to the truths of Buddhist doctrine, Dōgen vehemently rejects the understanding of Buddhist practice in means-ends terms. As will come out in our discussion below, enlightenment is not the consequence of protracted practice; rather, *practice is realization* itself: "Know that buddhas in the buddha way do not wait for awakening."[9] Regarding the second issue, it is true that Dōgen, for example, warns that, "When emotions arise, wisdom [*prajna*] is pushed aside";[10] and elsewhere he warns against our emotions being unmanageable, running away like monkeys swinging through the trees.[11] Nevertheless, these warnings are not, and in fact cannot be, a part of a wholesale rejection of emotions as either non/ir-rational or as impediments to enlightenment. Regarding the latter, this is because compassion, as a complex emotion, is so clearly central to the bodhisattva ideal.

Regarding the non/ir-rationality of emotion, we must be aware of the linguistic/conceptual differences between Japanese and English/European languages. That is, where in English we might naturally associate reason with the mind and emotion with the heart, this is not so clearly the case in Japanese. The Japanese character found in Dōgen's Zen that gets translated as "mind" is *shin* 心—for example, in his phrase, *shinjindatsuraku* 身心脱落

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[8] These were, in my mind, the two central themes in the readings discussed in the Templeton Foundation sponsored international reading group on the role of emotion in religious experience (organized by Amber Griffioen and Scott O'Leary), from which this paper stems.

[9] Dōgen 2012, 260.

[10] Dōgen 2012, 36.

[11] Uchiyama 2005, 7.

"dropping away of body and mind."[12] However, 心 can also be translated as "heart" (and read as *kokoro* instead of *shin*), but, as Kasulis notes, it is often translated as "heart and mind" because of the complexities of the character and the concomitant concept. According to Kasulis, 心 can be seen as denying the usual western dichotomies of reason and emotion, and body and mind. Speaking of kokoro 心 in the context of Shinto, Kasulis writes:

> If one has to try to find a single English translation, the "mindful heart" might be a bit closer to the mark—especially if we remember that the mindful heart is not separate from the body. Because the mindful heart is an interdependent complex of responsiveness, *kokoro* can never be just a blind emotion.[13]

In broad agreement with what Kasulis writes, it is helpful to note, too, Ames and Hall's comment on 心 in the context of the Chinese *Daodejing*.[14] In the:

> …classical Chinese worldview broadly conceived, the mind cannot be divorced from the heart. There are no altogether rational thoughts devoid of feeling, nor any raw feelings altogether lacking in cognitive content. Having said this, the prejudice to which Daoism is resolutely resistant is the dichotomy between the cognitive and the affective that would privilege knowing as some separate cognitive activity.[15]

As we see with Kasulis, this broadly conceived inseparability between the cognitive and affective is alive in the Japanese understanding of 心 as well. So, we do not have the clear distinction seemingly found in Plato, for example, between the rational and affective parts of the "soul." Nor do we have what motivates Solomon, for example, so centrally in his *The Passions*,

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[12] Found in various places in Dōgen's work, but a common example is in "Genjokoan." See Dōgen 2012, 30.

[13] Kasulis 2004, 25.

[14] The Japanese language consists in part of a syllabic writing system (*kana*) together with characters borrowed from the Chinese (*kanji*); 心 is originally a Chinese character.

[15] Ames and Hall 2003, 26.

namely, the idea of the central theme of Western philosophy as "The wisdom of reason against the treachery and temptations of the passions…."[16]

Again, the main thesis of this paper is that, while in Tibetan Buddhism, for example, there is an emphasis on compassionate thought and action as a means to selflessness,[17] the role of compassion in Dōgen's Zen is, again, a way of "jumping off" of, and enacting, both sides of reality: form and emptiness. This is the central role of at least one emotion, compassion, in the *embodied experience* of Dōgen's Zen. Before turning to Dōgen's views on emptiness, which will be necessary to understand the role of compassion in his Zen, we should briefly consider the nature of compassion as an emotion.

As de Sousa notes, compassion, like love and benevolence, are names of both virtues and emotions.[18] It is this dual aspect that makes compassion so interesting and important to consider in the context of Dōgen's Zen. As we were with the Japanese 心, we must be careful not to uncritically regard the Japanese *jihi* 慈悲, which is translated as "compassion" in Dōgen's writings, as synonymous in every respect with the English "compassion." However, given what is said about the bodhisattva in Dōgen's writings, *jihi* 慈悲 does seem to fit well with Blum's helpful and thorough analysis of the English "compassion." Blum writes:

> Compassion is not a simple feeling-state but a complex emotional attitude towards another, characteristically involving imaginative dwelling on the condition of the other person, a view of him as a fellow human being, and emotional responses of a certain degree of intensity."[19]

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[16] Solomon 1993, 11.

[17] See, for example, the Dalai Lama 2002.

[18] de Sousa 2014, section 10.

[19] Blum 1980, 509.

Most importantly, he notes, rightly I take it, that, "Characteristically…compassion requires the disposition to perform beneficent actions, and to perform them because the agent has had a certain sort of imaginative reconstruction of someone's condition and has a concern for his good."[20] As we will see, all of this is central to the activities of the bodhisattva, though, as we will also see, what this comes to will be reconfigured in the context of Dōgen's understanding of emptiness.

Dōgen, Non-Duality, and Expressing Two Sides of Reality

Before we can understand the way compassion enacts and transcends the non-duality of self and world—such that the world is realized as the true human body[21]—we must understand something of Dōgen's views on non-duality more generally. "Not one, not two; not the same, not different" is a characteristic expression of Dōgen's views on non-duality. To understand what this comes to and the way it transforms compassion, we need to turn to Dōgen's understanding of emptiness. A thorough treatment of the latter is not possible here; thus, we will strive to understand the broad strokes of Dōgen's understanding of emptiness, without attempting thereby to offer a defense or argument in favor of it.[22]

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[20] Blum 1980, 513.

[21] Dōgen 2012, 426.

[22] Unlike, say, Nagarjuna, who clearly gives some form of argument in support of his positions, Dōgen is not so easily or consistently read as giving arguments. He is better seen as giving instructions for, and descriptions of, what he takes to be authentic (Buddhist) history, practice, and experience which, when followed and seriously engaged, will lead one to see their truth. However, again, it would be a mistake to view practice as a means to such an end.

Tanahashi notes that the *Heart Sutra* is, "regarded as a brief condensation of the entire Mahayana teaching of *shunyata* (emptiness or boundlessness)."[23] Perhaps most famous for its lines claiming that form is emptiness and emptiness is form, it specifies that all dharmas (things/phenomena) are empty. Grasping this emptiness through Buddhist practice is *prajna* or wisdom beyond wisdom. Manifesting *prajna* is the seeing/living beyond dualistic views of self and other, and other and other. This itself is enlightenment—the realization of the non-duality of all dharmas and the transcending of this non-duality. Dōgen writes:

> … The Buddha, the World-Honored One, is the manifestation of prajna. The manifestation of prajna is all things. All things are aspects of emptiness—not arising [beyond arising], not perishing, not defiled, not pure, not increasing, and not decreasing. To actualize the manifestation of prajna is to actualize the Buddha, the World-Honored One.[24]

Understanding enlightenment as the manifestation of *prajna*, i.e., emptiness, what exactly is emptiness for Dōgen? And how exactly does one manifest it? Lastly, how is it the manifestation of non-duality and how does one transcend this non-duality? These are the central questions that we will address as we proceed.

To begin to answer these questions, let us look at what we should think of as the two main aspects of emptiness: 1) transitoriness of all dharmas/things; and 2) the interdependence of all things/dharmas through causal and logical conditions. Beginning with transitoriness: What is it that justifies our saying *the one and same* person, Dōgen, was born in 1200 and died in 1253? In Hinduism we might appeal to the idea of the Atman—described, for example, in the *Bhagavad Gita*—as "imperishable and unchanging,"[25] perduring through the ever changing

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[23] Dōgen 2012, *liv*.

[24] Dōgen 2012, 28. Interpolation theirs.

[25] Mitchell 2000, 48.

conditions of the body and mind, and taking on new bodies as one takes on new clothes. But Buddhism, of course, denies that very thing, i.e., some unchanging essence making a person self-same over time. As Dōgen writes in his revered fascicle "Genjokoan": "… If you examine myriad things with a confused body and mind, you might suppose your mind and essence are permanent. When you practice intimately and return to where you are [the present moment, particularly in zazen], it will be clear that nothing at all has an unchanging self."[26] We see here in Dōgen the usual Mahayana extension of the early Buddhist denial of an Atman to everything else. None of the myriad things are self-identical over time. This is one key aspect of emptiness. Each moment is birth and death—the body, which consists of the five skandhas (form, feeling, perception, mental formations, and consciousness), "is born and parishes moment by moment without ceasing."[27]

The other central aspect of emptiness is the interdependent nature of everything, both diachronically (across time) and synchronically (at a single moment/instant). Each moment (synchronically) is an interdependent whole that arises (diachronically) from past causes and conditions. This is one way of understanding the standard Mahayana (Madhyamika), Zen notion of dependent origination.[28] In Dōgen we see it referred to in a variety of ways that show the causal and conceptual/logical interdependence of all dharmas/things. For example, in the "Mountain and Waters Sutra," Dōgen points out that when the mountains give birth to a stone child at night, not only is a child born but so is a parent—the parent only being such in relation to the child. Thus, Dōgen says the parent becomes a child. As such parent and child are not separate

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[26] Dōgen 2012, 30.

[27] Dōgen 2012, 803.

[28] By calling it "standard" I don't mean to imply that there is one interpretation or one way of cashing out "interdependence."

in his view.[29] We should note here that Dōgen's language often/usually functions on multiple levels. “Mountain” means mountain, but it also can mean nature and the state of meditation.[30] Moreover, night often represents non-duality. So when Dōgen says that, "A stone woman gives birth to a child at night means that the moment when a barren woman gives birth to a child is called night" we can read him as saying, in part, that when the mother gives birth to the child thus being herself born as mother, mother and child are not separate, they are non-dual. And the non-duality of mother and child here represents a kind of logical inseparability as much as a causal one. This kind of relationship manifests throughout the world and is seen in the relationship between past and present Buddhas (enlightened beings), the natural world and the person, the mountains and the person, but ultimately between the "individual" and her world. In a particularly pregnant passage in the fascicle "Undivided Activity," Dōgen writes:

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[29] While it is not my intention to defend Dōgen’s views here, something should be said about the purported non-separateness, non-duality, of “two” things that is the result of logical/causal dependence. Generally, from a western philosophical standpoint this may just seem silly or like bad reasoning, particularly once we distinguish between essential properties, accidental properties, and the genesis/origin of something. Take two different statues of Dōgen as an example. One might well argue that each of the statues of a Dōgen have their nature as “a statue” and “of a person/Dōgen” independently of who carves them and what color they may be. However, (and leaving problems with essences aside), we should note that, generally, for Buddhism the idea is that if you understand an essence as set of necessary and sufficient conditions, such that you would not have a particular *X* without *a*, *b*, *c*, etc., then, if you leave out the causal/logical “origin” of the thing, say *d*, *e*, and *f*, when you would not have that particular *X* without *d*, *e*, *f*, and having *a-f* are sufficient for *X*’s being, then you have missed something *essential* to its being that particular *X* if you fail to include *d*, *e*, and *f* as determining what it is.

And this leaves out the complications that result from considering the claim that every “thing” is changing moment to moment. All that said, the non-separateness, non-duality, here is not a flatfooted claim of numerical identity. Hence, we get Dōgen’s “not one, not many,” which acknowledges the complexities of the relationship between any “two” things. I understand that the above is rife with controversy, and it would not necessarily apply to all schools of Buddhism. See for example, Chang 1991 and Jones 2009 for good discussions and defenses of the issues raised here; and see Siderits 2011 for an argument against the claim that everything is connected to everything else.

[30] Dōgen 2012, 1072.

> Quietly think over whether birth and all things that arise together with birth are inseparable or not. There is neither a moment nor a thing that is apart from birth. There is neither an object nor a mind that is apart from birth.[31]

Birth (/death) is just this ever present moment in which all things inseparably arise together. And in "Only a Buddha and a Buddha," Dōgen writes:

> An ancient buddha said, "Mountains, rivers, and earth are born at the same moment with each person. All buddhas of the past, present, and future are practicing together with each person."
>
> If we look at mountains, rivers, and earth when a person is born, this person's birth does not seem to be bringing forth additional mountains, rivers, and earth on top of the existing ones. Yet, the ancient buddha's words should not be a mistake. How should we understand this? Even if you do not understand it, do not ignore it, but be determined to understand it. Since these words are already expounded, listen to them. Listen until you understand.[32]

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[31] Dōgen 2012, 451. There is not space to do any kind of justice to what "mind" (a translation of *shin* 心) means in Dōgen's Zen. We have already noted differences between it and the English "mind" and "heart." But we must note further that it does not merely mean a psychological "thing," i.e., the mental subject or conscious experience, this is because the "psychological mind" is non-dual with the body/world, which is actualized through practice. For example, when we consider that Dōgen quotes approvingly that "…the Tathagata's words, *The three realms* [three worlds/*sangai* 三界］*are inseparable from mind*, are an entire actualization of the entire Tathagata" this might seem to suggest a kind of idealism. But Dōgen also writes, "Both a blade of grass and a tree are the body and mind. … Because all things are reality, one particle is reality. Thus, the one mind [the mind of non-duality] is all things. All things are the one mind, the one body" (Dōgen 2012, 649. Interpolation mine). These passages are not easy, but for our purposes let it suffice to understand Nishijima and Cross's point when they write:

> The phrase "the triple world is only the mind" is often interpreted as an idealistic insistence that the whole world is produced by our mind. Historically, many Buddhist monks thought that this was the case. Master Dōgen did not agree; he insisted that in Buddhism the phrase "the triple world is only the mind" means something far more real. This phrase refers to the teaching that reality exists in the contact between subject and object. From this viewpoint, when we say that the world is only the mind, we also need to say that the mind is only the world, to express the fact that the relationship is a mutual one. (Dōgen 2009, 61)

Two helpful discussions of the various issues involved in interpreting Dōgen's views on mind are Kim 2004, 116ff and Uchiyama 2005, 25ff.

[32] Dōgen 2012, 880.

Remember that birth here can mean one's literal birth but also the moment to moment birth that each "thing" undergoes. We can gain some understanding of what he means when we turn back to "Undivided Activity":

> Birth is just like riding in a boat. You raise the sails and steer. Although you maneuver the sail and the poll, the boat gives you a ride, and without the boat you couldn't ride. But you ride in the boat, and your riding makes the boat what it is.[33]

The point here is not (simply) that an artifact is a boat instead of a shelter (for example) because of how it is used. Rather, we see Dōgen expressing the mutual dependence between a person and "her" world. Without the world of objects and persons, etc., I could not have a life. But it is in relation to me and my activities that the world is what it is (causally, logically, perspectively).

For Dōgen, an implication of this mutual dependence is that when a person enacts enlightenment through Buddhist practice the entire world is enlightened:

> When even for a moment you sit upright in samadhi expressing the buddha mudra [form] in the three activities [body, speech, and thought], the whole world of phenomena becomes the buddha mudra and the entire sky turns into enlightenment.
> …
> …the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus, in the past, future, and present of the limitless universe, this zazen carries on the buddha's transformation endlessly and timelessly. Each moment of zazen is equally the wholeness of practice, equally the wholeness of realization.
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> This is so not only while sitting; like a hammer striking emptiness, before and after its exquisite sound permeates everywhere. How can it be limited to this time and space?[34]

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[33] Dōgen 2012, 451.

[34] Dōgen 2012, 5 & 7. As with Dōgen's views on "mind," his views on zazen, seated meditation, are complex and not easy to do justice to in a brief summary. We should emphasize, however, first, that for Dōgen, zazen is not a means to some end, namely, enlightenment, but is itself the enactment of enlightenment. We see this in the above passage, "Each moment of zazen is equally the wholeness of practice, equally the wholeness of realization." This realization is not something one waits for (Dōgen 2012, 260ff.). Seeing zazen as a means to enlightenment is to defile it. Second, Dōgen's zazen, or *shikantaza* (just sitting), is sitting meditation without focusing on any particular object of awareness, not suppressing any thoughts or feelings, but non-judgmentally letting go of whatever arises in consciousness. In this way we might say that it is in zazen that *sitting sits sitting* so that the self makes, "the self into the self" (See Kim 2004, 289 fn 169 for a discussion of using this form of expression "*x*ing *x*s *x*ing" to

In enacting enlightenment of the entire world through body, speech, and thought we might wonder: (Q) How can this accord with others' (including insentient things) not having realized, not being able to realize, enlightenment themselves? Here is one place that we see a variety of dualistic positions breaking down. First, an essential aspect of enlightenment is selflessness, the living out of no-self, or the "fact" that what I refer to as "I" has no independent, unchanging nature. Hence, on one level our question, Q, breaks down as there is no true separation between my enlightened "self" and the other "unenlightened" "selves." Second, it is through the enlightened activities of Buddhas through time that creates the causes and conditions for other sentient beings to realize enlightenment. We saw this above: "All buddhas of the past, present, and future are practicing together with each person." And we see this expressed when Dōgen writes:

> This means that you practice continuously, without wasting a single day of your life, without using it for your own sake. Why is it so? Your life is a fortunate outcome of continuous practice from the past. You should express your gratitude immediately. How sad and shameful to waste this body, which has benefited from the continuous practice of buddha ancestors.[35]

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capture the idea of the "total exertion of a single thing" [Kim 2004, 157] and Uchiyama 1973, 4, for his discussion of zazen as "…the self making the self into the self"). See Kim 2004 chpt 3; Leighton 2008; and Bielefeldt 1988 for fuller discussions of Dōgen's views on zazen.

We should note, too, that as seems to be indicated in the quoted passages to which this note belongs, zazen can be taken narrowly to mean the literal sitting in zazen and more broadly to include the "total exertion of a single" activity; hence, sitting, "upright in samadhi *expressing the buddha mudra [form] in the three activities [body, speech, and thought]*,…" (interpolation theirs) and "Each moment of zazen is equally the wholeness of practice, equally the wholeness of realization. *This is so not only while sitting; like a hammer striking emptiness, before and after its exquisite sound permeates everywhere*."

[35] Dōgen 2012, 365.

Third, in the fascicle "Buddha Nature," Dōgen deliberately "misreads" the Chinese characters that are usually read as saying that all sentient beings *have* Buddha Nature[36], as all beings *are* Buddha Nature. For Dōgen, Buddha nature in this sense is synonymous with emptiness, i.e., all beings are continually arising and perishing inseparably, in *this* moment. However, those not actualizing enlightenment—emptiness through the realization of selflessness—fail to notice it because of ignorance.[37] Thus, those unenlightened beings who are a "part" of the enlightened world I have enacted are themselves enlightened, they just haven't noticed it or enacted it themselves, or they are still rooted in ego.

Returning to "Undivided Activity":

> …you ride in the boat, and your riding boat makes the boat what it is. Investigate such a moment as this. At just such a moment, there is nothing but the world of the boat. The sky, water, and shore are all the boat's world, which is not the same as a world that is not the boat's. Thus, you make birth what it is, you make birth your birth.
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> When you ride in a boat, your body, mind, and the environs together are the undivided activity of the boat. The entire earth and the entire sky are both the undivided activity of the boat. Thus, birth is nothing but you; you are nothing but birth.[38]

The true Self is not some unchanging, eternal Atman perduring moment to moment, passed on body to body. The true Self is "my" world of undivided activity and I only realize it through practicing enlightenment, practicing emptiness, i.e., selflessness. But it is only "my" world given the particular perspective on it I have, given the positionality of my body, given the where and when of my activities. Here we have a kind of breakdown of a clear distinction between realism and a solipsistic idealism. I make birth my birth through my activities in the world of "my boat" and this world is not the same as the world that is "not the boat's," with *this* sky and *this* water

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[36] That is, what is usually taken to mean having the inherent ability to become enlightened.

[37] Dōgen 2012, 803.

[38] Dōgen 2012, 451.

and *this* shore. However, at the same time in saying this I must open up to the ways the world manifests and unfolds, not trying to control them,[39] not taking "my" world as absolute. What we have seen so far helps us to understand Dōgen's all-important formulation of enlightenment: "To carry the self forward and illuminate the myriad things is delusion. That myriads things come forth and illuminate the self is awakening.[40] The "self" of the first line is the small, egoistic self, which suffers the pains of old age, sickness and death, and which succumbs to greed, aversion, and ignorance. The "self" in the second line is the true self that is the selfless unfolding of the world as it is in emptiness, i.e., arising only through the vast interdependent web of causes and conditions. One consequence of this way of viewing things is that we may be tempted to ask along the same lines as "Q" earlier: Is this world of mine, mine alone, i.e., separate from your world seen from your perspective? As before, this question breaks down, since for Dōgen, we must answer along these lines:

> Both this entire earth and the entire sky appear in [my] birth as well as in [my] death. However, it is not that one in the same entire earth and sky are fully manifested in birth and in death: although not one, not different; although not different, not the same; although not the same, not many.[41]

Here Dōgen addresses the diachronic relationship between birth and death; but the same holds for the synchronic relationship between self and other. My life on Dōgen's view, then, is everything I encounter and all I encounter (causally and logically) conditions me, I (causally and logically) condition it, and everything else conditions everything else in the same way. One "thing" I encounter is your life and the lives of others; the same is true of you and all the others. All of this is non-dual in emptiness in the way we have seen above.

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[39] Cf. Dōgen 2012, 880.

[40] Dōgen 2012, 29.

[41] Dōgen 2012, 451. Interpolation mine.

Importantly, particularly for our understanding of the role of compassion in Dōgen's Zen, the claims of emptiness imply neither that "I" am nothing nor that nothing really exists. I am a living, breathing, thinking, acting individual, different from other individuals; it is "simply" that all of that is in process and undivided in this non-dual situation which is *our* lives. The *unity* and *difference* is both, as I have tried to show above, diachronic and synchronic. Synchronically, at any given moment, *m*, the world consists of discrete "things" (*difference*) that are simultaneously empty and as such form a non-dual whole (*unity*). Diachronically, a person, each "thing," consists of unique moments, m_1, m_2, m_3, $m\ldots_n$, of birth and death (*difference*) and yet they make up a diachronic whole, via causes and conditions, which is my life (*unity*). But we must be careful in understanding this diachronic, non-dual unity. It is not the unity of a temporal parts theory[42]; that is, it is not that different, completely discrete parts at separate times "add" up to a person such that the whole person cannot be said to exist at any given *m*. If anything Dōgen's view of time might be classified as a kind of presentism—only the present moment exists—but this must be understood in the context of emptiness. What I mean can be seen by considering briefly Dōgen's firewood analogy:

> Firewood becomes ash and does not become firewood again. Yet, do not suppose that the ash is after and the firewood before. Understand the firewood abides in its condition as firewood, which fully includes before and after, while it is independent of before and after. Ash abides in its condition of ash, which fully includes before and after. Just as firewood does not become firewood after it is ash, you do not return to birth after death.[43]

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[42] We might say that the "common sense" view is that at any given moment, a person, Dōgen, is wholly present. This leaves us wondering how the *same* person can exist across time, since the wholly present person who was, say, Dōgen in 1210, is so radically different from the wholly present person who was, say, Dōgen in 1252. The temporal parts theorist attempts to resolve that issue, and others, by claiming that a person does not exist as a "whole person" at any given moment, but rather a person is the sum of the temporal parts that make up the person over time. Here temporal parts are meant to be a temporal analog to spatial parts.

[43] Dōgen 2012, 30.

The not returning to birth after death does not simply refer to what we ordinarily call bodily death at the end of a life, but rather the moment by moment birth and death we undergo. At the moment of firewood we have discreteness, i.e., just firewood, but that discreteness simultaneously contains before and after and all else. *Before*, as the conditions that gave rise to that moment. *After*, as what is conditioned (burned) firewood. *All else*, as the firewood is not only diachronically non-dual but also synchronically non-dual with the rest of the world. Hence, Dōgen writes: "…there are myriad forms and hundreds of grasses [all things] throughout the entire Earth, and yet each form of grass and each form itself is the entire Earth."[44] And, thus, contrary to temporal parts theory, regarding whether a whole person exists at any given moment, *m*, we have to use Dōgen's usual way of expressing this non-duality of all moments synchronically and diachronically, i.e., each moment in relation to all other moments: "although not one, not different; although not different, not the same; although not the same, not many."[45] Thus, in this radical synchronic and diachronic non-duality, each moment is empty of substantial, independent existence, but nothing is lost.[46] Each moment contains all the rest.

We are now in a position to turn to Okumura who nicely emphasizes the way in which in Zen we are the intersection of equality (unity) and inequality (difference). In his commentary on "Genjokoan" he writes that the foundational position of Mahayana Buddhism and Zen is seeing the same reality from these two sides: sameness/difference, unity/separation, equality/inequality.[47] However, and central to the argument of this paper, he points out that for,

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[44] Dōgen 2012, 105. Interpolation mine.

[45] Dōgen 2012, 451.

[46] See Dōgen's "The Time Being" fascicle, in Dōgen 2012, for his explicit treatment of this.

[47] Okumura 2010, 18.

"Dōgen… to see one reality from two sides is not enough; he said we should also *express* these two sides in one action."[48] As Kim writes, "to see, understand, and express buddha-nature [is] tantamount to acting out buddha-nature."[49] And as Leighton comments in the introduction to his and Okumura's translation of Dōgen's other main work, *Eihei Kōroku*, "For Dōgen, Buddha nature is not an object to merely see or acquire, but a mode of being that must be actually lived and expressed."[50] In the next section, I argue that one way to do this in Dōgen's Zen (in Buddhism) is through compassion, properly understood.

Enlightenment as Activity

There are myriad ways by which Dōgen refers to the "state" of enlightenment that is nirvana. Two important ones are "dropping away of body and mind"[51] and realizing the world as one's true human body.[52] For a variety of reasons there is much confusion about what this "state" of enlightenment is. Dōgen is (in a sense) quite clear: "Just understand that birth-and-death [life itself] is itself nirvana. There is nothing such as birth and death to be avoided; there is nothing

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[48] Okumura 2010, 18. We should note here that these two sides, unity and difference, are often referred to as 'the Two Truths," and in Tendai Buddhism, the third of going beyond them is referred to as "the third truth" (Okumura 2010, 133). The ultimate truth is that things are empty; conventional truth is, for example, the illusory claim of self-same, independently existing things perduring. See Siderits 2007, particularly chpt 9, for a helpful, but I think flawed discussion of the Two Truths. As concerns Dōgen, I follow Kim who sees the two aspects of "conventional truth/reality, i.e., delusion" and "ultimate truth/reality, i.e., enlightenment" not as ontological opposites, contraries, nor the conventional as a stepping stone to the ultimate, but rather as foci or perspectives on the world of birth and death (Kim 2007, 4), foci that must be lived out simultaneously, or better, transcended simultaneously.

[49] Kim 2004, 137.

[50] Dōgen 2010b, 30.

[51] For example, Dōgen 2012, 30 (in "Genjokoan").

[52] For example, Dōgen 2012, 876ff. (in "Only a Buddha and a Buddha").

such as nirvana to be sought. Only when you realize this are you free from birth and death."[53] This human life, moment to moment, wherever, whenever we are, whatever we are doing is nirvana: "…*The entire earth is the gate of liberation* means that you are not at all entangled or captivated."[54] We are free of birth and death, free of suffering, old age, sickness, and death, when we leap clear of the one and many. From this and from what we have seen so far, I hope it has become clear how enlightenment is not first and foremost a mental state but is more akin to Aristotle's *eudaimonia*, i.e., a lifelong activity. *Enlightenment is the practice of non-duality*—Okumura: expressing both sides in one action. However, enlightenment, particularly in the context of Zen, is often taken to be some "rarified" mental state. Kim is helpful in clarifying the difference in the conception of Zen as the attainment of a mental state versus a practice oriented life:

> …often unjustifiably welded into the notion of non-duality has been the most prevalent conception of Zen—largely attributed to D.T. Suzuki—that the essence of Zen consists in the unmediated enlightenment experience (or state of consciousness), totally untainted by ideational and valuational mediations as well as by historical and social conditions. The pure experience (or pure consciousness)—*sui generis*, ineffable and ahistorical—is as such the universal experiential core from which all religions originate and to which they all return. This is the Zen version of *philosophia perennis*, with added Zen and Japanese flavors. Such a Zen, as I see it, is not Dōgen's, because nonduality in this view is thoroughly metaphysicized, rarified, and disembodied so much so that it is ineffective, and ineffectual from the standpoint of practice.[55]

D.T. Suzuki is in the Rinzai school of Japanese Zen, which often emphasizes *kōan* study as a means to attain *kenshō*, i.e., "seeing the nature" of self/reality, taken as a sudden flash or glimpse of enlightenment experience. Okumura comments:

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[53] Dōgen 2012, 884.

[54] Dōgen 2012, 879.

[55] Kim 2007, 35.

> The term [*kenshō*] appears many times, for example, in the Platform Sutra of the Sixth Ancestor, Huineng. Dōgen, however, did not like this word. In Shōbōgenzō Shizenbiku (The Bhikshu in the Fourth Dhyana) he writes:
>
> > The essence of the Buddha Dharma is never seeing the nature [*kenshō*]. Which of the twenty-eight ancestors of India and the seven buddhas [in the past] said that the Buddha Dharma is simply seeing the nature? Although the term seeing the nature [*kenshō*] appears in the Platform Sutra, that text is a forgery. It is not the writing of a person who received the transmission of the Dharma Treasury.[56]

Sharf does an excellent job discussing the problems with, and lack of justification for, seeing Buddhism and Zen as essentially the cultivation of a (pure) state of consciousness. In reference to the seemingly all important terms *satori* and *kenshō*, he notes that:

> In traditional Chinese Buddhist literature, such terms are used to denote *the full comprehension and appreciation of* central Buddhist tenets such as emptiness, Buddha-nature, or dependent-origination. There are simply no a priori grounds for conceiving such statements of insight in phenomenological terms.[57]

While this issue cannot be fully addressed here, it is vital to emphasize this non-phenomenological/experiential aspect of enlightenment. First, because as Kim points out, D.T. Suzuki emphasized the essence of Zen as an unmediated, pure, perennial experience, and as Sharf points out: "This approach to Zen exegesis has since been adopted by a number of Japanese intellectuals, including two who have been particularly active in Buddhist-Christian dialogue: Nishitani Keiji and Abe Masao."[58] And we should note, too, that D.T. Suzuki was one of the most prolific and successful popularizers of Zen in the west. Uchiyama also addresses this issue:

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[56] Okumura 2010, 116. Regarding Dōgen's claim that the Platform Sutra is forgery, Kim 2004, 56, notes that, "We can safely conjecture that Dōgen must have read an unknown Sung edition of this work that might have been highly idealistically oriented (as compared with the Tunhuang text, which Dōgen was unfamiliar with)…. Be that as it may, Dōgen, [was] an ardent admirer of Hui-nêng…."

[57] Sharf 1995, 249. My emphasis.

[58] Sharf 1995, 248.

> Zen is often thought to be a state of mind in which you become one with your surroundings. There is an expression which says that mind and environment are one. Enlightenment is understood as falling entranced into some rapturous state of mind in which external phenomena become one with one's Self. However, if such a state of mind were the spirit of Zen, then one would have to still one's body in order to achieve it, and never move. In order to do that, a person would have to have a considerable amount of spare time with no worries about where the next meal was coming from. What this would mean, in effect, is that Zen would have no connection with people who have to devote most of their time and energies just to make a living. …
>
> The expression "mind and environment are one" is accurate, but it does not mean getting lost in a sate of drunken ecstasy. Rather, it means to put all of your energy into your work. That is also the meaning of *shikan*.[59]

None of this is to deny the importance of concentration and mindfulness in either Buddhism or Dōgen's Zen. But concentration and mindfulness, even single-pointed awareness, whether practiced in meditation or in daily life off the cushion, are not *pure* or *unmediated* states of consciousness, of oneness, much less ones that are divorced from bodily practice. And Dōgen writes: "Although the inconceivable dharma is abundant in each person, it is not actualized without practice, and it is not experienced without realization."[60] Each person is Buddha-nature (inconceivable dharma), yet we must maintain continuous practice to continuously actualize it: "For Dōgen, buddhahood is not some one-time attainment to be cherished thereafter but an ongoing vital process, requiring continued reawakening."[61] For Dōgen, practice and

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[59] Uchiyama 2005, 53. As the footnote to the last sentence reads, "In the writings of Dōgen Zenji the expression *shikan* is often used interchangeably with the term zazen" ibid., 110, chpt 6, fn 3. I take it that part of Uchiyama's point is that if enlightenment were *the experience* of complete oneness with the world, then one would be unable to function in the world, since the latter requires one to differentiate between one thing and another. As Uchiyama says elsewhere, "We simply cannot live day by day without discriminating. There is no human life in which there is no difference drawn between *miso* and *kuso* [soybean paste and human excrement]." ibid., 46.

[60] Dōgen 2012, 3.

[61] Leighton 2008, 175. In this context see Dōgen's "Genjokoan" and his simile of the fan, Dōgen 2012, 32-33.

enlightenment are one—central to that practice is "vigorously abiding in each moment"[62] such that each thing we do is the "total exertion of a single thing."[63] As we saw earlier, when we "totally exert one thing" on the cushion and in life using our body, speech, and thought, we actualize enlightenment. Let us now look at how mindful, compassionate activity is the way to totally exert the "one thing" which is the expression of both sides of reality through a single action, thereby jumping off of form and emptiness.

Compassion as the Heart of the Bodhisattva Ideal

In considering the importance of compassion for Dōgen's Zen, it is not my aim to offer a theory or definition of emotion. One of my aims is to argue that compassion, as an emotion/virtue, goes well beyond a feeling or attitude in that it is fully embodied in the practice of the bodhisattva. Further, in the context of Dōgen's Zen, specifically his understanding of emptiness, the dichotomy of mind/heart/feeling and body, break down.

Dōgen does not have any particular fascicle, or formal or informal talk, that focuses solely on compassion, so we must piece together his views on compassion from those writings which do mention it either in passing or refer to it by other means. Let us begin with the following:

> There is a simple way to become a buddha: When you refrain from unwholesome actions, are not attached to birth and death, *and are compassionate toward all sentient*

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[62] Dōgen 2012, "The Time Being," 107.

[63] Kim 2004, 157. Uchiyama 2004 does an excellent job making sense of how this kind of activity can involve differentiation, thought, and calculation. See particularly chpt 10.

> *beings*, respectful to seniors and kind to juniors, not excluding or desiring anything, with no thoughts or worries, you will be called a buddha. Seek nothing else.[64]

We see from this short passage that compassion is central to becoming a Buddha. This is not surprising given that Dōgen is writing in the Mahayana tradition, which has as its ideal the bodhisattva. We might say that the bodhisattva is defined by the bodhisattva's vow. One translation of which is:

> Beings are numberless; I vow to awaken them.
> Delusions are inexhaustible; I vow to transform them.
> Dharmas are boundless; I vow to comprehend them.
> The awakened way is incomparable; I vow to embody it.[65]

As Kim notes, "These vows are recited, reflected upon, and meditated on, by monastics, day and night, to such an extent that the lives of monastics are, in essence, the *embodiment* of vows."[66] The Bodhisattva takes this vow so seriously that she delays final enlightenment and returns birth after birth to help free sentient beings from suffering. As Kim further notes, there is usually a distinction made between bodhisattvas and Buddhas; however, while Dōgen seems to write in agreement with this view, he ultimately rejects it.[67] Quoting Kim's translation:

> All bodhisattvas are all Buddhas. Buddhas and bodhisattvas are not different types of beings. … …this bodhisattva and that bodhisattva are not two beings, nor are they distinguished by the self and other, or by the past, present, and future…. At the time of the initial desire for enlightenment, one becomes a Buddha… and at the final stage of Buddhahood one [still] becomes a Buddha. … The assertion that after becoming a Buddha, one should discontinue spiritual discipline and engage in no further endeavor, is

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[64] Dōgen 2012, 885. Emphasis mine.

[65] Tanahashi 2015, 30. Another version is: "Beings are numberless; I vow to free them. / Delusions are inexhaustible; I vow to end them. /Dharma gates are boundless; I vow to enter them. / The Buddha way is unsurpassable; I vow to realize it." Okumura 2012. Chpt 1, fn. 7. Pages not available in Kindle ebook.

[66] Kim 2004, 204. Emphasis mine.

[67] Kim 2004, 204-205.

> due to an ordinary person's view that does not yet understand the way of Buddhas and ancestors.[68]

We see here, again, Dōgen's identification of practice and enlightenment, as well as the important point that enlightenment is not some final goal or state of mind/being that once achieved requires no further practice. Indeed, Dōgen admonishes us to "go beyond Buddha" in the fascicle, "Going Beyond Buddha" and references it in his "Genjokoan": "there are those who continue realizing beyond realization…."[69] Dōgen's identification of the bodhisattva path with that of being a Buddha is important for our understanding of the role of compassion in his Zen.

There are two senses of bodhisattva in play with Dōgen (and others). That is, there is the bodhisattva as a way of practicing Buddhism, i.e., the pursuit of liberation for all; and there is the bodhisattva as an "object of faith and devotion."[70] In his fascicle "Avalokiteshvara," Dōgen venerates the mythical bodhisattva of great compassion, Avalokiteshvara.[71] He is said to have a thousand arms and eyes. He is:

> "One who perceives the cries of the world," … This bodhisattva is regarded as the parent of all buddhas. Do not assume that this bodhisattva has not mastered the way as much as buddhas. In fact, Avalokiteshvara was True Dharma Illumination Tathagata in a previous life.[72]

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[68] Kim 2004, 204-205.

[69] Dōgen 2012, 28.

[70] Kim 2004, 204.

[71] Avalokiteshvara is also the central speaker in the *Heart Sutra*.

[72] Dōgen 2012, 397-398.

So many arms (hands) and eyes are representative of Avalokiteshvara's ability to extend his "infinite compassion" to all beings.[73] Given Dōgen's identification of Avalokiteshvara as the "parent of all buddhas" and given that he is the bodhisattva of great compassion, it is not hard to see why Kim would conclude that, "The essence of the bodhisattva ideal [is] great compassion." All importantly for our purposes, Kim continues:

> [The bodhissatva ideal] was [for Dōgen] the reconciliation of the dualistic opposites of self and nonself, sentient and insentient, Buddhas and sentient beings, man and woman, and so forth. As Dōgen stated, "The way of the bodhisattva is 'I am Thusness; you are Thusness.'" The identity of "I" and "you" in thusness [emptiness/Buddha-nature], rather than identity in substance, status, or the like, was the fundamental metaphysical and religious ground of great compassion. This was why Dōgen said that when we study ourselves thoroughly, we understand others thoroughly as well; as a result, we cast off the self and other.[74]

A bodhisattva, a Buddha, realizes the suffering of others as her own and is moved to free the other from suffering just as much as she might have been moved to free only herself from suffering prior to practice. The bodhisattva way, the Buddha Way for Dōgen, is the embodiment of compassion for the suffering of other beings, a suffering that is recognized *as one's own*, in the dual sense of "just like the kind of suffering I as a human experience" and in the sense of "not one, not two; not the same, not different." Thus, in the context of emptiness, acts of compassion—which are through and through every action of a bodhisattva who embodies emptiness through the selfless, non-judgmental care and attention to everything done, said, and thought—are the expression of the two sides of reality in a single action we have referred to again and again. We do not dissolve into the other when we act compassionately, embodying the bodhisattva ideal. Rather, as Kim writes, we reconcile, "…the dualistic opposites of self and

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[73] Kim 2004, 207. See Leighton 2012, the book in general for information on the bodhisattva ideal, and chapter 7 in particular for more on Avalokiteshvara.

[74] Kim 2004, 208. We will see below in detail what is meant by reconciling these opposites, including what is meant by the reconciliation of the sentient and insentient.

nonself'"—jumping off of form and emptiness. Let us look at this reconciliation now in more detail.

Enacting Enlightenment Through Compassionate Activity

In the context of (practicing) emptiness, compassion expresses both sides of reality, form and emptiness, because it a) involves the recognition of an other, but at the same time b) that "otherness," that difference, is overcome by the acts of compassion actualizing the non-duality between self and other—the agent of compassion through authentic acts of compassion actualizes selflessness, taking up the suffering of the other as her own. That is, b) is achieved through the kind of selflessness expressed in the cognitive, affective, and embodied aspects of compassionate activity. While I have argued that enlightenment experience should not be thought of solely in terms of achieving some sort of pure, undifferentiated mental state of oneness with the world, there are clearly mental/psychological or phenomenological aspects to enlightenment experience, particularly in the context of compassionate activity. Here we may note two important ones for the latter, namely, mindfulness and feelings of care, concern, of being troubled by the condition of the other, whether the other is the world at large, a group of beings, a particular person, etc.

Regarding mindfulness, an important aspect of Buddhist practice is the practice of being mindful of the present moment, since that is all that exists (as "empty" as it is) and so that is the only "place" one may be effective in one's compassionate activity (all the while recognizing, at least implicitly, the non-duality of *this* moment and all others). Merely helping another may be what we might call "ordinary" compassion, but recall our earlier discussion of non-duality or oneness: "The expression 'mind and environment are one' is accurate, but it does not mean

getting lost in a sate of drunken ecstasy. Rather, it means to put all of your energy into your work."[75] Putting all of one's energy into one's work means engaging it with full attention and effort. If compassionate activity is to express both sides of reality, form and emptiness, it cannot be done without the proper attention, mindfulness, and effort.

Regarding the care and concern, it would be a mistake to think that enlightened activity is untroubled, free of pain. For example, in Dharma Hall Discourse 392, Dōgen is recorded as having said, "Whenever it comes to the evening of the ninth and this morning of the tenth and I see the winter snow, I recall that time on Shaoxi Peak at Mount Song, *so that deep emotion fills my chest and tears of sadness wet my robe*." This is in regard to the story of the second ancestor Dazu Huike, who, to prove to Bodhidharma the authenticity of his aspiration for practicing Buddhism,[76] stood in the snow over night, cutting off his arm and offering it to him.[77] Dōgen is here expressing his deep compassion for his students, his fellow monks. He is saddened by the thought of their not having such a teacher[78] and the thought of his monks not being as committed to the Buddha Dharma as Huike. Recall, "To carry the self forward and illuminate the myriad things is delusion. That myriads things come forth and illuminate the self is awakening."[79] Living with one's self-serving ego at the center of life is delusion; selflessly opening to the cries, the needs of the world, as they come, is awakening. And this means being moved through

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[75] Uchiyama 2005, 53.

[76] "Regarded as the Twenty-eighth Indian Ancestor and the First Chinese Ancestor of the Zen tradition" (Dōgen 2012, 964). Bodhidharma is understood to have brought (Chan/Zen) Buddhism to China.

[77] Dōgen 2010b, 351. Emphasis mine.

[78] He is expressing humility here.

[79] Dōgen 2012, 29.

compassionate *feeling* to help others. We see this further expressed in Zen master and poet Ryōkan, a great admirer of Dōgen's. Ryōkan writes:

> When I think
> About the misery
> Of those in this world
> Their sadness
> Becomes mine.
>
> Oh, that my monk's robe
> Were wide enough
> To gather up all
> The suffering people
> In this floating world.
>
> Nothing makes me
> More happy than
> Amida Buddha's Vow
> To save
> Everyone[80]

Regarding the apparent difference between self and other, in Dōgen's, "The Bodhisattva's Four Method's of Guidance," he makes clear that the bodhisattva's compassionate activity bridges that apparent duality. The four methods are *giving*, *kind speech*, *beneficial action*, and *identity action*.[81] Let us look briefly at kind speech, beneficial action, and identity action. To begin, notice that these, and the first, giving, are all actions, not simply the cultivation of one's mental state. Regarding kind speech, Dōgen writes, "'Kind speech' means that, upon seeing living beings, first of all to arouse affectionate thoughts and offer them caring words; in

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[80] Ryōkan 1993, 72. Tanahashi has a good discussion of Ryōkan's relationship to Dōgen. See his 2012, 29ff. Ryōkan himself writes, "What is my relationship to Dogen? / Everywhere I went, I devotedly practiced the true dharma eye." Ibid., 32. Recall that Dōgen's title *Shobogenzo* means, "Treasury of the True Dharma Eye."

[81] Dōgen 2012, 473.

general, it is having no harsh words."[82] The bodhisattva does this because of the recognition of the universal suffering of all sentient existence and the spontaneous concern for that suffering. Continuing the passage:

> In the secular world, there is the etiquette of asking after [others'] well-being; in the way of the buddhas, there is the expression "take care of yourself" and the respectful "I hesitate to inquire [of your health]." To speak filled with thoughts that "she thinks on living beings with affection, as if they were her babies" is "kind speech."[83]

As Bielefeldt notes in correspondence, the last line contains "a passage from Chapter 11 of the *Lotus Sūtra*, giving Mañjuśrī's description of the daughter of the dragon king." This calls to mind the more generalized compassion (going beyond "mere" speech) that is to be expressed in everything we do. In his "Instructions for the Zen Cook," Dōgen writes:

> *Rōshin* is the mind or attitude of a parent. In the same way that a parent cares for an only child, keep the Three Treasures [Buddha, Dharma, Sangha] in your mind. A parent, irrespective of poverty or difficult circumstances, loves and raises a child with care. How deep is love like this? Only a parent can understand it. A parent protects the children from the cold and shades them from the hot sun with no concern for his or her own personal welfare. Only a person in whom this mind has arisen can understand it, and only one in whom this attitude has become second nature can fully realize it. This is the ultimate in being a parent. In this same manner, when you handle water, rice, or anything else, you must have the affectionate and caring concern of a parent raising a child.[84]

The cook for the monastery is to oversee every activity with this nurturing, parental mind.[85] But Dōgen did not intend such an attitude to be simply for the cook. It is to be the attitude of moment by moment engagement with life. A further example of the kind of care that Dōgen is emphasizing is: "Handle even a single leaf of a green in such a way that it manifests the body of

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[82] Bielefeldt 2015, Correspondence.

[83] Bielefeldt 2015, Correspondence.

[84] Uchiyama 2005, 18. Interpolation mine.

[85] One of the three minds: *rōshin*: parental mind; *daishin*: big or magnanimous mind; and *kishin*: joyful mind—regardless of the task. Uchiyama 2005: Glossary

the Buddha. This in turn allows the Buddha to manifest through the leaf."[86] Compassionate activity, concern for the integrity and well-being of all things, does not stop at the sentient; it is extended to all things. This is counter to Blum's intuition that, "Compassion seems restricted to beings capable of feeling or being harmed."[87] Perhaps this is so in ordinary, unenlightened contexts. But for Dōgen the boundary between what we ordinarily think of as the sentient and the insentient breaks down. Consider the following:

> One night when Dongpo visited Mount Lu, he was enlightened upon hearing the sound of the valley stream. He composed the following verse, which he presented to Changzong:
>
> > Valley sounds are the long, broad tongue [of the Buddha].
> > Mountain colors are no other than the unconditioned body.
> > Eighty-four thousand verses are heard through the night.
> > What can I say about this in the future?
>
> …
> Dongpo had this awakening soon after he heard Changzong talk about insentient beings speaking dharma. Although Dongpo did not leap when he heard Changzong's words, towering billows flew into the sky upon his hearing the sounds of the valley. Was it the valley sounds or the tide of awakening that jolted Dongpo?
>
> I suspect that Changzong's voices of insentient beings speaking dharma are resounding even now, still blended with the sounds of the night's stream. …
>
> In the end let me ask you: Was it Dongpo who was awakened or the mountains and waters that were awakened? Who today sees right away with a clear eye the long, broad tongue of the unconditioned body [of the Buddha]?[88]
>
> …
> Because of the power of valley sounds and mountain colors, the Buddha with the great earth and sentient beings simultaneously attains the way, and countless buddhas become enlightened upon seeing the morning star.[89]
>
> …
> When you are lazy or doubtful, repent before the buddhas with a sincere mind. If you do so, the power of repentance will purify and help you. This power will nurture trust and

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[86] Uchiyma 2005, 7-8.

[87] Blum 1980, 507.

[88] Dōgen 2012, 86-87.

[89] Dōgen 2012, 89.

> effort free from hindrance. Once pure trust emerges, self and others are simultaneously turned. This benefit reaches both sentient and insentient beings.[90]

Mountain colors and valley sounds are themselves Buddha nature; thus, they are the "long broad tongue of the Buddha." These "insentient" "beings" "speak" if we are willing to listen. And if we are, we realize the non-duality between us and them, that they are nothing other than the true self. And, thus, Dōgen writes that, "Green mountains are neither sentient nor insentient. You are neither sentient nor insentient."[91] To flatfootedly say that the mountains are insentient would be to ignore their non-duality with our lives. To flatfootedly call them sentient would be to ignore that they are, after all, "just" mountains. The same can be said for us in relation to nature. Hence, our being and theirs are entwined—and mindful, care and concern, compassion, for their well-being is called for.[92] While they do not strictly speaking suffer, they can be damaged, but more importantly, lack of concern for their integrity through either carelessness, i.e., lack of mindfulness, or treating them merely as means to one's own ends, both go counter to the buddha way.

Returning to "The Bodhisattva's Four Method's of Guidance," Dōgen's writes about beneficial action that, "Stupid people think that, if they put benefitting others first, their own benefit will be left out. This is not so. Beneficial action is a single dharma; it universally benefits

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[90] Dōgen 2012, 93.

[91] Dōgen 2012, 155. And in his "Buddha Nature" fascicle, Dōgen writes even more strongly:

> The grasses, trees and lands are mind [心]; because they are mind [心], they are living beings; because they are living beings, they "have the buddha nature." The sun, moon, and stars are mind [心]; because they are mind [心], they are living beings; because they are living beings, they "have the buddha nature." (Dōgen 2010a, 21)

[92] This could well be an interesting window into an environmental ethic based on Dōgen's Zen.

self and other."[93] Here, according to Bielefeldt, "single dharma" means "single thing," i.e., when we move to benefit others through our actions it is the same as benefitting ourselves. In the context of Dōgen's Zen, this "benefitting ourselves," is ambiguous, but its ambiguity is a further aspect of expressing the two sides of reality, form and emptiness. That is, in compassionate action, we move to help others and in so doing we create beneficial (karmic) cause and effect: "Those who act in an unwholesome way decline, and those who act in a wholesome way thrive."[94] But we also benefit the other, the other who is non-dual with ourselves, neither the same nor different, and who is thus not truly a separate other.

This leads us nicely to "identity action." "Identity action" is, perhaps, odd sounding. In correspondence, Carl Bielefeldt writes that the Japanese *dōji* 同事 is a standard translation for *samānârthatā*, the bodhisattva virtue "shared concern," in the sense of "working together" with others. He thus translates it as "working together" instead of "identity action." One may surmise that the Tanahashi edition uses, "Identity action," because it is through working together that we, one, identify with the plight of others, and, two, come to have a shared, i.e., non-dual, identity. Dōgen:

> "Working together" means not differing. It is not differing from self; it is not differing from the other. For example, the Tathāgata[95] among humans is the same as humans. From his being the same in the human world, we know that he must be the same in other worlds. When we know "working together," self and other are one.[96]

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[93] Bielefeldt 2015, Correspondence.

[94] Dōgen 2012, 857.

[95] This is an honorific for the Buddha. It is Sanskrit for, "one who has thus gone; one who has thus come; or one who has come from thusness" (Dōgen 2012, 1126); "thusness," i.e., things as they are, i.e., emptiness.

[96] Bielefeldt 2015, Correspondence.

The Buddha is seen as having more than one "body."[97] The historical Buddha, Shakyamuni, is the manifested body (*nirmāna-kāya*, *ōjin*). In becoming human, the Buddha took on the pain of old age, sickness, and death, and he did so for our sakes. And just as he did, we collapse the boundary between self and other, through our compassionate working together with/for others, and thereby "self and other are one."

In closing, I'd like to mention two issues that we would do well to address in greater detail, and which I would do here, space permitting. The first is the that it is important to consider the exact nature of the compassionate action found in, "The Bodhisattva's Four Methods of Guidance," and Dōgen's thought more generally. That is, it might be all-too-easy to think that the compassionate activity of the bodhisattva is simply spreading the dharma, i.e., something akin to proselytizing. This it surely is not. Think, again, of Dōgen's notion of "identity action" or "working together" (*dōji* 同事). The bodhisattva takes on the plight of her community for herself. If we take this seriously, then the bodhisattva does not "remain above the fray" but lives in the midst of others' suffering. While a bodhisattva/buddha may not experience the "pain of the fray" as suffering in the same way as those who are unenlightened, she

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[97] Stone describes the three bodies of the Buddha, found for example in the *Lotus Sutra*, one of Dōgen's most beloved Sutras, thus:

> the manifested body (*nirmāna-kāya*, *ōjin*), or physical person of the Buddha who appears in this world; the recompense body (*saṃbhoga-kāya*, *hōjin*), or the wisdom the Buddha has attained through practice, conceived of as a subtle "body"; and the Dharma body (*dharma-kāya*, *hosshin*), or the Buddha as personification of ultimate truth. These three "bodies" originally represented attempts to organize different concepts of the Buddha, or to explain the differences among various Buddhas appearing in the sūtras. (Stone 1999, 184)

According to Kim, while Mahayana Buddhism has tended to "…deemphasize or even obscure the historicity of Śākyamuni Buddha…. …Dōgen's overriding emphasis was on the historical Buddha—Śākyamuni Buddha—in whom all Buddhas and bodhisattvas are represented as his myriad forms" (2004, 70 & 71).

nevertheless experiences that pain for herself—both her own in that situation and that of the "other." Thus, in "working together," she is moved to minimize the pain/suffering of others, though not "merely" in the sense of attempting to free them from the delusion and ignorance which is seen as the root of suffering from the Buddhist point of view.

The second issue that we would do well to consider in detail, given the space, is an issue raised by Blum. He writes, "Compassion can hurt its recipients. It may, for instance, cause him to concentrate too much on his plight."[98] Further:

> Compassion can also be misguided, grounded in superficial understanding of a situation. Compassion is not necessarily wise or appropriate. The compassionate person may even end up doing more harm than good. True compassion must be allied with knowledge and understanding if it is to serve adequately as a guide to action.[99]

This is not a problem in Dōgen's Zen. Great compassion (characterized by the realization of emptiness) together with prajna, wisdom beyond wisdom, is the heart of the bodhisattva ideal, characterizing every movement of body, speech, and thought. We saw the combination of wisdom and compassion in Dōgen's discussion of the *Heart Sutra*, where the Bodhisattva of Great Compassion, Avalokiteshvara, expounds on emptiness and *prajna*, and that that wisdom concerns the emptiness of everything, including emptiness, and thus the transcending of all dualities. I have been arguing that a, or perhaps, the, central way to do that in Dōgen's Zen is through properly understood compassionate action, i.e., compassionate action in the context of the teachings of emptiness and *prajna*. It is the wisdom that realizes emptiness through discriminating (wise) compassionate action.[100]

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[98] Blum 1980, 516.

[99] Blum 1980, 516.

[100] I wish to thank Rika Dunlap for her suggestions regarding the Japanese meaning of 心 and pointing me in the direction of Kasulis's work in this regard; Steven Heine for his kind suggestions on pursuing work

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