

Outside of mind there are no things
Blue mountains fill the eyes

Shinge muhō
Manmoku seizan

心外無方
満目青山



In the the twenty-fifth fascicle of the Keitoku-era text known as The Transmission of the Lamp. There we find the verse:

The peak of the sages (The peak where the sages dwell) is
not of the human world.
There is no dharma (there are no dharmas) outside the mind;
Blue mountains fill the eyes.

Hogen Buneki Zenji (885-958), the founder of the Hogen line, received transmission from Rakan Keichu [Jizo Keichin?]. Because Hogen lived in the temple of Nankin no Seiryoin, he is also known as Seiryō Zenji. Teachers in the Hogen line are distinguished by their excellence in responding to questions with answers that are so true they function like an arrow meeting another point-to-point in midair, or like a hen and its chick pecking from without and tapping from within during the hatching of an egg. In the same way, a master and disciple work together in arriving at satori. This is the spirit of the house of Master Hogen.

Hogen Buneki Zenji was ordained at the age of seven. Early he trained as a scholar and focused on Confucian and preceptual works, excelling at literature and poetry. He gained stature for his thesis, but he cast it aside one day after being deeply touched by something. Leaving everything, he embarked on a pilgrimage as a monk.

Later he did sanzen with Enryō Zenji of Chokei-in, but though he trained there, he couldn't open his mind completely. Enryō then sent him to train with Master Chiho of Seiiko. While Buneki was en route the road became impassable due to treacherous weather so he laid over at Jizo-in for a while. The master there was Jizo Keichin [Rakan Keichu?], who when he saw Buneki understood that this was not a common monk. As he talked with him he saw that Buneki was deeply versed in the theories and practice of solipsism [yogacaya - mind-only] and other disciplines.

As they spoke one day about Jo Hosshi's words, "The heavens, earth, and I are of one root, all of the ten thousand things and I are the same." Jizo Keichin asked Buneki, "Are you and all the things in existence the same or different?" When Buneki said they were different, Jizo Keichin spread two fingers and said, "There. They are already separated." Buneki understood and said, "The same!" Jizo Keichin again put out two fingers to say that they were separated again. Buneki could not respond to this clearly and pondered it deeply.

Because the weather now was clear and the road no longer impassable, Buneki was about to set off on his journey.

Jizo Keichin asked, "Buneki--the weather is good. Where are you headed now?"

He answered, "I am not going anywhere in particular, if not the east then the west. I will go freely this way, freely that way."

Jizo said, "For a Zen monk, in pilgrimage, how is it?"

"I don't know."

"What don't you know? That is also an answer."

With these words Buneki suddenly understood.

Jizo pointed at a nearby rock and said, "You said that all things are within our own consciousness. If you say that all existence is in accordance with our awareness, then is this rock inside your mind or outside your mind?"

Buneki said immediately, "This is only in our mind."

Jizo sighed and said, "Here you are going on a journey and you have to carry along this heavy rock! What a terrible thing!"

Buneki understood but had no clue how to answer. He decided to stay with Jizo and continue doing sanzen with him, undergoing his deep interrogation.

During that time Jizo brought into their discussion many questions about the Flower Garden Sutra. But no matter how Buneki answered, he always said, "You still don't understand the Dharma."

Buneki asked Jizo to please teach him, from his deep compassion.

Jizo replied, "You have to bring the Dharma from your own belly and not rely on someone else. Then you will truly understand how all the teachings are within you."

Upon hearing these words, Buneki became covered with sweat and, like a barrel whose bottom has dropped away, felt all of his confusion and doubt disappear. In this way he was completely awakened and received the transmission of the Dharma. Later known as Master Hogen, he taught many famous teachers and was himself a famous teacher at the temples of Shoroji and Seiryoji.

Hogen Buneki may be best remembered through case 7 of the Blue Cliff Record, known as "Hogen's `You Are Echu,'" which describes the functioning of pecking and tapping. Master Hogen was succeeded by National Teacher Tokusho (891-972), who was the teacher of the emperor. This National Teacher Tokusho, even before he was deeply enlightened, had fifty-four disciples. Later he went to study with the famous priest Sozan Kyonin, and there he experienced

what he thought was a great awakening. When he went to visit Master Hogen he did not do sanzen, believing he had no more to realize. While Master Hogen was teaching the assembly, Tokusho sat with the other monks.



From within the assembly one monk came forward and asked, "What about the one drop of water of Sogen?" This phrase, "the one drop of water of Sogen," refers to the true marrow of the Dharma teaching of the Sixth Patriarch.

When Hogen heard the monk's question, he quickly replied, "That IS the one drop of water of Sogen!"

He was saying, "Isn't that which is asking itself the one drop of water of Sogen?" The monk did not get it. Hogen's pecking did not mesh with his tapping. But Tokusho, who was sitting in the back of the room, upon hearing this was instantly deeply awakened. The very base of his mind was pierced through.

He expressed that state of mind to which he awakened at Master Hogen's in these words:

The peak of the sages (The peak where the sages dwell) is
not of the human world.

Outside the mind there are no dharmas;
Blue mountains fill the eyes.

National Teacher Tokushu was saying that thanks to his realization he had experienced true serenity and stillness within. He had become that state of mind of being one with the heavens and earth. These Zen words come from the poem in which he expressed his state of mind to Hogen Buneki.

The heavens and earth, as they are, are my body; all of the world in all of the ten directions is me. The universe is me; I become the sun and its shine, become the mountains, standing tall and green, become the rivers, flowing in the valleys. Everything in the universe is me, and that is the promised land, the eternal truth in the one instant of the present. The eternal is the present, the present is the eternal, and in this way we see God and know the truth. This is what is meant by seeing the truth in ourselves. In this way we find refuge in our own true mind. Rather than being limited to a small self, beyond time and space we become the universe, becoming the sun's shining and the

mountains soaring and the autumn's wind blowing.

It's zazen that allows us this state of mind. It's not the sitting of zazen that's the goal, but becoming this clear huge mind.