

Introduction to Gakudōyōjinshū and Translation of Text (Points to Watch in Training)

Prof. Reiho Masunaga D. Litt.

Introductoin

Dōgen, founder of the Sōtō sect in Japan, wrote this work for his disciples on the basis of his own training experience. In ten chapters, it was completed in 1234 when Dōgen was 35 years old. This was one year after Dōgen had established the Kōshō temple at Uji in the suburbs of Kyōto. It was also the year that Ejō, who was to become his leading disciple, came to study with him. The chapter are:

1) The Need for Arousing the Way-seeing Mind; 2) The Need for Training When Encountering the True Law; 3) The Need for Entering Enlightenment Through Constant Practice; 4) The Need for Training in Buddhism Whithout a Self-seeking Mind; 5) The Need for a True Teacher of Training; 6) The Need for Awareness in Zazen; 7) The Need for Zazen in Buddhist Training and Liberation; 8) Conduct of Zen Monks; 9) The Need for Training to Attain the Buddhist Way; and 10) Direct Receiving of Buddhism.

In chapter I, Dōgen emphasizes the need for arousing the way-seeking mind. He says that if this takes place, selfish delusions naturally disappear. Criticizing the mistakes of not only Tendai, Kegon, Shingon, and other teachings but also of Zen. Dōgen charifies his own independent standpoint. In chapter 2, Dōgen discusses need for training under a true teacher after the way-seeking mind is aroused. This training refers to Zazen. In chapter 3, Dōgen points out that although Buddhism has much terms as faith, doctrine, abrupt, and gradual, it depends on training for enlightenment.

This enlightenment does not come from outside but from opening one's own treasure house. In chapter 4, Dōgen stresses that trainees must practise for Buddhism itself. They must not train for themselves, for fame and profit, for results, or for miracles. This is called training in Buddhism without self-seeking mind. In Chapter 5, Dōgen criticizes various teachers and teachings in the past. He urges the trainees to select a true teacher. The true teacher is defined as one who neither clings to letters nor prides himself in learning, but who has extraordinary strength and unusual spirit. Such a teacher is not enslaved by his personal opinion and emotions. He understands the self-identity of practice and enlightenment. In chapter 6, Dōgen, like the old Zen masters, tells the trainees to take the difficult way instead of the easy way. He advises them to avoid scholars of the letters and follow teachers with real training experience. In chapter 7, Dōgen says that the true law has not penetrated into Japan from the patriarchs of India and China. He asserts that even monks who went to China cling to the teaching-net and do not know true Buddhism. Dōgen, therefore, emphasizes the need for training under a teacher who has received the true transmission. In chapter 8, Dōgen shows that the law which was directly transmitted by the Buddhas and patriarchs is not bound by body and mind. Dōgen tells the trainees to concentrate on Zazen even in enlightenment. He stresses that they should understand the unstained conduct of the Zen masters. In chapter 9, Dōgen tells the trainees to know the right and wrong approach to Buddhism and to realize that Buddhism is directly beneath their feet. He points out that those who understand Buddhism know that they are neither deluded, upsidedown, nor mistaken. He urges beginners abandon the dualistic concept of delusion and enlightenment by cutting off discriminating and intellectual activities. In chapter 10, Dōgen indicates two ways to gain the true law—one by hearing it from a Zen master and the other by practice of Zazen. He says that by vitalizing these two ways the trainees can receive true Buddhism.

This work has many valuable hints not only for beginners in training but for those who have practiced for a long time. Its teaching method is

generally similar to that of the Shōbōgenzōzuimonki. The two works may be said to be sisters. But since Gakudōyōjinshū was written by Dōgen seven years after he transmitted the true law in this country, it does not contain all of his profound ideas on this subject. For knowing Dōgen's thought fully, probably the Shōbōgenzō is the best source. But the Gakudōyōjinshū has value in simply indicating the gist of training. Therefore this work is highly regarded in Sōtō Zen.

Text I. The Need for Aronsing the Way-seeking Mind

Many names are given to the Way-seeking mind, but they are not One Mind. The Great Patriarch Nāgārjuna (circa 150–250) said: "The mind that sees into the flux of the world's arising and decaying is also called the Way-seeking mind." Why then is temporary dependence on this mind called the Way-seeking mind? When we see through the flux, the selfish mind does not arise; the mind that seeks fame and profit does not arise.

Prodded by the speedy transit of time, we should train as though our head had to be saved from flames. Watch against the weakness of body-life; therefore, the effort should be like the Buddha's raising his foot.^{*} Although we may hear the flattering call of the Kinnara god and the Kalavinka bird, it resembles the evening wind blowing in our ears. Although we see a beautiful face like Mosho's (Mao-tsiary)^{**} and Seishi's (Si-shih)^{**}, it is like the morning dew touching the eye.

If already free from the bondage of sound and color, you harmonize naturally with the true meaning of the Way-seeking mind. Since long ago, some have not heard true Buddhism. Some have seen very little of the Buddhist sūtras. Caught in the pitfall of fame and profit, most of them have lost the life of Buddhism forever. They are to be pitied and regretted.

Although we may read about truth in the fine sūtras and transmit the esoteric and exoteric canons, we cannot call it the Way-seeking mind unless

* Attitude of the Buddha in his former life when admiring the Tīṣya Buddha (cf. Mahāvibhāsa śāstra, 177).

* * Famous courtesans in ancient China.

we forsake fame and profit.

Some say that the Way-seeking mind is the mind of highest right enlightenment. This would not depend on fame and profit. Some say it is the meditation containing 3,000 worlds within a moment of thought. Some say it is the teaching that not a single delusion arises. Some say it is the mind that directly enters the Buddha's world. These people do not yet understand the Way-seeking mind. They wantonly depreciate the Way-seeking mind. They are far from Buddhism.

Reflect on the ordinary mind selfishly obsessed with fame and profit—on whether it is endowed with the essence and appearance of the 3,000 worlds within a thought-moment, on whether it has experienced the teaching that not a single delusion arises. This type of mind is immersed in delusions of fame and profit; it does not compare with the Way-seeking mind.

Although sages have used secular means to gain enlightenment, they have no delusions about fame and profit. They are not even attached to truth. And they have, of course, no attachment to the ordinary world.

The so-called Way-seeking mind is one of the aforementioned minds that sees through the flux. It has no resemblance whatsoever to the mind pointed to by madmen. Non-arising mind and the 3,000 appearances are fine practices after the emergence of the Way-seeking mind. You should not confuse the before and after.

Just forget the self for awhile and let the mind sink. This is akin to the Way-seeking mind. The 62 opinions are based on the ego; so when egotistic views arise, sit quietly and watch them. On what are all things based, both within ourselves and outside? We have received this body, this hair, and this skin from our parents. The two droplets of red and white (offsprings of father and mother) are empty from beginning to end. There is no self here. Mind, discriminating consciousness, knowledge, and dualistic thought bind life. What ultimately are exhaling and inhaling? They are not self. There is nothing to cling to as self.

The deluded cling to these things. The enlightened free from them. Yet we try to measure the self that is not self, cling to arisings that

are non-arising, ignore the Buddhism that we should practice, fail to cut off the worldly ties that should be severed, and shun the true teaching to run after the false. You must avoid these mistakes.

II. The Need for Training When Encountering the True Law

If a loyal retainer gives a bit of advice, it sometimes has overwhelming power. If the Buddhas and patriarchs offer one word, there will be no one who remains unconverted.

Unless the king is wise, he will not take advice. Unless the trainee is exceptional, he will not get the Buddha's word.

Unless the mind turns, we cannot cut off the source of transmigration. If the advice of the loyal retainer is not taken, national government and virtuous policy will not prevail.

III. The Need for Entering Enlightenment Through Constant Practice

Ordinary people think that riches stem from study*. The Buddha says, however, that enlightenment dwells within training. I have never heard of anyone who came on riches without study or who gained enlightenment without training.

It is true that training differences exist—between belief and law**, between abrupt and gradual. Yet one gains enlightenment by training. It is true that methods of study differ. Some are shallow or deep; others, sharp or dull. Yet one gains riches by accumulated study. All this does not depend on the superiority or inferiority of kings or on the lack or plenitude of luck.

If riches can be gained without study, who can transmit the method by which a superior ruler knows how to control or ruin a nation? If enlightenment can be gained without training, how can we perfect the teaching of the Buddha who knows delusion and enlightenment?

* From Confucian Analects, Book XV.

** The foolish depends on belief; the wise depends on the law.

Understand that when you train within the delusive world, full enlightenment is already there. When you realize that boats and rafts^{*} are like yesterday's dream, you forever abandon the old views that bound you to the sūtras.

The Buddha did not force this. It comes from the efforts of those who seek the way. Training invites enlightenment. Your own treasure does not come from the outside. Enlightenment comes into its own with training. How can enlightened action leave any traces! If we look back on training with enlightened eyes, we see no dust. Looking for traces is like trying to spot a white cloud 10,000 miles away.

In meshing enlightenment and training, we cannot step on even a speck of dust. If we do, heaven and earth fall apart. Here, if we return, we will transcend even the status of the Buddha.

(Written by Dōgen on February 9, 1234)

IV. The Need for Training in Buddhism Without Self-seeking Mind

In Buddhist training we always received the true key handed down by our predecessors. How can we use our selfish mind for this! We cannot gain Buddhism with mind or without mind. Just remember that if the training will and the Buddhist way do not combine, our body and mind are not calm. If not calm, our body and mind are not comfortable.

What should we do to couple the training will with the Buddhist way? Our mind neither clings nor foresakes. The mind is free from fame and profit.

We do not train in Buddhism for others. Like most people these days, the mind of the Buddhist trainee is quite far from the way. He practices what others praise although he knows that it is false. He does not practice what others scorn although he knows that it is the true way. This is indeed a cause for regret.

When viewed objectively, this hardly seems the proper use of the true

* From the Diamond sūtra.

Buddhist mind. The penetrating eyes of the Buddhas and patriarchs illuminated egolessly. We should emulate them.

Buddhist trainees do very little for themselves. How can they do anything for fame and profit? They must train in Buddhism only for Buddhism. The various Buddhas, feeling deep compassion for all beings, do nothing for themselves or for others. They merely act for Buddhism. This is the Buddhist tradition.

Observe how even insects and animals nurse their young and bear hardship to bring them up. When the young reach maturity, the parents seek no profit.

Compassion for the young is strong even among tiny living creatures. Likewise, the various Buddhas have a natural compassion for living beings. The superb teachings of the Buddhas are not limited to compassion; they are expressed universally in many facets. This is the basic spirit of Buddhism.

We are already the children of the Buddha. How can we not follow the Buddhist pattern? Trainees, do not think of Buddhist training for yourself. Don't train in Buddhism for personal fame and profit. Don't train in Buddhism to gain results. Don't train in Buddhism to accomplish miracles. Just train in Buddhism for Buddhism. This is the true way.

V. The Need for Seeking a True Teacher

As a former sage once said, "Unless the seeking mind is true, all training is in vain.*" This saying hits the truth, and the quality of the training depends on whether the teacher is true or false.

The disciple is a fine piece of timber, and the teacher is the carpenter. Even fine wood will not show its grain unless it is worked on by a good carpenter. Even a warped piece of wood, if handled by a good carpenter, suddenly shows the results of skilled craftsmanship.

Whether the teacher is true or false determines the truth or falsity

* Words of Tan-jan (717-782), sixth patriarch of the Tendai sect.

of the enlightenment. Take this and become enlightened. But from ancient times our country has had no good teachers. How can you tell? We know by looking at their words. They remind us of someone scooping up a handful of flowing water and trying to measure the source.

In the past the various teachers in this country compiled books, taught disciples, and lectured men and deva. Yet their words were green—still unripe. They have not yet reached the peak of training. They have not yet reached the sphere of enlightenment. They have only transmitted words and recited names and letters. Day and night they have counted out the treasures of others and have contributed nothing themselves.*

The ancient teachers must be held responsible for this state of affairs. Some of them misled followers to seek enlightenment outside the mind^{**}; some, to seek rebirth in another land. Here is the source of confusion and delusion.

Even if you take good medicine, the sickness worsens unless you have been taught how to take it. Without this knowledge it may be like drinking poison. From ancient days our country has had no good doctors capable of making out the right prescription and discriminating between medicine and poison.

All this makes it difficult to allay life's suffering and disease. How can we expect to escape from the suffering of old age and death. The teachers are to blame for this impasse. It is not the fault of the disciples. Why? It is because the teachers guide men along the branches, forsaking the source. Before their own understanding becomes firm, they concentrate solely on their egotistic minds and lure others into false fields.

It is regrettable that even teachers do not see through their own delusions. How can disciples understand right and wrong! Unfortunately, in this peripheral little country, Buddhism has not yet taken hold. True teachers are yet to be born. If you want to study the highest Buddhism,

* From the 60-volume Kegon sūtra 5.

* * Refers to the esoteric teaching of this body itself becomes the Buddha.

you have to visit teachers in Sung China—so far from here. You must reflect on the vital road so far from here—a road outside the delusive mind.*

If you cannot find a true teacher, it is better not to take up the study of Buddhism. What we call good teachers are not necessarily young or old. They are simply persons who clarify the true law and receive the seal of a genuine master. Letters are not of primary importance, nor is knowledge. These teachers are characterized by extraordinary influence and will. They do not rely on selfish views; they do not cling to obsessions. In them, training and understanding are fused. These are the characteristics of a true teacher.

VI. The Need for Awareness in Zazen

Zazen training is vitally important. Do not neglect it. Do not take it lightly. In China we have the stirring examples of old masters who cutting off arms (Hui-k'o) and fingers^{**}. Long ago, the Buddha gave up both home and country—another fine “trace” of training.

But men nowadays say: “We must practice what is easy.” This expression is bad. It does not suit true Buddhism at all. If you concentrate on one thing and consider it training, even lying down becomes tedious. If one thing is tedious, all things are tedious. I know that those who like easy things do not seek the way.

The teaching that prevails in the world today was gained by Śākya-muni, the great teacher, after hard training. Thus was the origin. How then can it be easy for the descendants. Seekers of the way should not look for easy training.

If you look for easy training, you do not necessarily reach the true goal. You can never reach the highest place^{***}. Even the gifted sages of times past have said: “It is hard to do. Realize that Buddhism is deep and huge.”

* Some texts have “outside the teachings” here.

** Refers to Chi-Chihś cutting off his disciples finger.

*** Actually “treasure place”, from Lotus sūtra.

If Buddhism were so easy, the great masters would not have stressed its difficulty. Compared to the ancient sages, men nowadays do not amount to a hair in a herd of nine cows. Those with little strength and knowledge, even if they try their best and pretend that it is hard, cannot reach even the easy training and understanding of the ancient sages.

What is the doctrine of easy training and understanding that modern man likes? It is not a secular teaching or a Buddhist teaching. It does not even compare with the teachings of demons and evil devas. It does not even compare with the practice embracing heresy and the two vehicles.

It can be said that the delusions of ordinary people are deep-rooted. While pretending to escape from this world, they trap themselves into transmigrating endlessly. How difficult to break the bones and crush the marrow from the viewpoint of an outsider! To control the mind is most difficult. Isn't it difficult to undergo prolonged austerity and pure training? Harmonizing body training is also of greatest difficulty.

If crushing bones were of value, many who endured this training from olden days should have gained enlightenment. But only a few have. If austerity were of value, many who underwent it should have gained enlightenment. But only a few have. This stems from the extreme difficulty of harmonizing the mind. A clear head is not of primary importance, nor is literary understanding. Mind, will, and consciousness are not of primary importance, nor are thought, insight, and perception. None of these are of use. We enter Buddhism simply by harmonizing our body and mind.

Śākyamuni said: "Turning the Kannon stream inward, forsake knowing and being known^{*}." Here is the meaning. The two qualities of movement and rest have not fully arisen. This is harmonizing.

If one could enter Buddhism by intelligence and wide knowledge, Shên-hsiu (606-706) would be the outstanding example. If common birth and low class were deterrents to entering Buddhism, how did Hui-nêng (638-713) ever become a high patriarch? These examples show clearly

* Means to withdraw the mind that clings to voice sweet and raucous and to avoid the dualism of hearer and the heard.

that the process transmitting Buddhism is beyond ordinary intelligence and wide knowledge. Investigate and seek these traces. Reflect on yourself and practice.

This Zen teachings spurns neither the aged nor the young. Chao-chou (778–897) began practicing after he was over 60. Yet he made a fine showing in the patriarch's seat. The daughter Cheng began studying when she was 12. She was able to become an outstanding member of the monastery.

The supreme power of Buddhism depends on whether or not the effort is made. It differs with practice and non-practice. Those who have spent much time studying the sūtras and worldly books should visit a Zen monastery. There are many precedents for this. Hui-ssu (514–577) of Nan-yueh was a many-talented person who was taught by Bodhidharma.* Yung-chia Hsüan-chueh (665–713) was a fine man who studied with Ta-chien (Hui-nêng).

Clarifying the law and gaining the way are powers derived from the Zen masters. When visiting a Zen master, hear his teaching but don't try to bring it down to your own level. If you try to grasp it in terms of your own views, you cannot gain the master's teaching. When visiting a master and asking about the law, purify your body and mind and quiet your eyes and ears. Just hear his teaching unsullied by other thoughts.

Make your body and mind a unity—like water being poured from vessel to vessel. If you do, you can gain the master's law.

Nowadays foolish men memorize the words and phrases of the scriptures or hold on to something they have heard before; these they try to equate with the teaching of the master. In such instances there are merely their own views and the words of ancient men; these do not correspond to the words of the master.

Some give primary emphasis to their own views, open the sūtras, and memorize a word or two. They try to pass this off as Buddhism. When

* Historically doubtful.

you visit and hear the law from a good Zen master, all is well if his teaching jibes with your own views. But if there is no match here, it is bad.

Persons in this predicament do not know how to get rid of errors. They cannot make use of the master's teaching. They face a long period of confusion. How can we look at these unfortunates without deep sorrow !

In studying Zen, remember that Buddhism is beyond presumption, discrimination, imagination, intellectual knowledge, and ordinary understanding. If it remains within these fields, you are constantly within them from birth and playing with them. Why don't you awaken to Buddhism even now ?

In studying Buddhism, avoid presumption and discrimination. It becomes clear when we investigate with our body while thinking deeply,

Only the enlightened Zen masters know in detail the gateway to the teachings. The teachers of letters cannot reach this place.

(Written by Dōgen on April 5, 1234.)

VII. The Need for Zazen in Buddhist Training and Liberation

People seek Buddhism because it is superior to other teachings. While the Tathāgata lived, there was no such thing as two teachings or two teachers. The Great Teacher Śākyamuni alone guided all beings with his supreme enlightenment. Since Mahākāśyapa transmitted the eye and treasury of the true law, 28 generations in India, six generations in China, and the various patriarchs of the five schools have transmitted it without interruption. Since the Pu-t'ing period in Liang China,^{*} all superior individuals—from monks to royal personages—have taken refuge in Zen Buddhism.

Truly, those who would love excellence should love excellence. One should not love the dragon like Yeh-kung.^{**} In various countries east of China, the teaching-net of letters has spread over oceans and mountains. Though spread over the mountain, it has not heart of cloud. Though spread

* Not in accordance with recent research.

* * Advise loving nominal Buddhism at the expense of true Buddhism.

over the ocean, it withers the heart of the waves.

The foolish take pleasure in this. It is like holding the eye of a fish and treasuring it in the belief that it is a pearl. The deluded make of it a plaything. It is like holding and valuing a pebble from Yen believing it to be a jewel. Many fall into the hall of demons and ruin themselves.

In a biased country, so easily buffeted by false winds, the right law has difficulty in emerging. Though China has already taken refuge in the right law of Buddha, our country and Korea have not yet come in real contact with it. Why is this? In Korea the name of the right law can at least be heard. Here it cannot be heard. This is because the many teachers who went to China have clung to the net of the teaching. Although they transmitted the Buddhist scriptures, they seem to have forgotten the spirit of Buddhism. What merit is there in this? It all added up to nothing.

They failed because they did not know the gist of training. How regrettable—this using of the body in vain in a lifetime of hard work.

To learn the Buddhist way, listen to the teaching of the Zen master and train accordingly when you first enter the gate. At that time there is something you should know. It is said that the outer things turn the self and that the self turns the outer things^{*}. When I turn the outer things, the self is strong and the outer things are weak. When outer things turn me, the outer things are strong and I am weak. These two sides have existed in Buddhism from the past. Without someone who has received the true transmission, this cannot be known. Without a true master, even the names of the two sides cannot be heard.

Those who do not know this cannot study true Buddhism. How can they discriminate right and wrong? Those who now practice Zen and study the true way transmit the gist naturally. They do not make mistakes, a quality not found in the other teachings. Those who seek Buddhism cannot understand the true way without Zen training.

* cf. Ryōgonkyō, 2.

VIII. Conduct of Zen Monks

From the time of the Buddhas and patriarchs, the truth was transmitted directly. During the 28 generations in India and the six generations in China, not even a thread was added or a speck of dust taken away.

The robe was given to Hui-nêng, and truth spread over the world. At present the Tathāgata's eye-treasury of the true law flourishes in China. The supreme truth of the law cannot be searched for or sought. Those who have seen the way forget knowing and being known. Those who gain the way transcend relative consciousness.

Hui-nêng lost his face (false self) at Huang-mei where Hung-jên stayed. The second patriarch Hui-k'o cut off his arm at Bodhidharma's cave. He thus gained the marrow of Buddhism and turned the egoistic mind. Hui-k'o obtained the gist of Buddhism, established the salutation seat, retreated one step and saluted, and gained vital freedom. In neither body nor mind did he dwell there, become attached, atay, or cling.

A monk asked Chao-chou: "Does a puppy have Buddha-nature?" Chao-chou replied, "Wu^{*}." How can you measure and grasp "wu." There is absolutely no place to grab. Try letting go for awhile.

What is body-mind? What is Zen conduct? What is birth-death? What are worldly affairs? What ultimately are mountain, river, and the great earth. Man, animal, and home?

If you pursue this continuously, action and non-action do not arise as two distinct phenomena. At this non-arising there is no inflexibility. Very few can understand this, while many are deluded. Those who study Zen can gain enlightenment if they reflect on themselves at the half-way mark. Yet do not take pride in gaining the final way. This is my hope; this is my hope.

* The most popular of kōans.

IX. The Need for Training to Attain the Buddhist Way

Those who study the way must first know whether the way they face is right or wrong. Śākyamuni, who subdued himself*, sat under the Bodhi tree and saw the morning star. He suddenly became enlightened in the way of the highest vehicle. His enlightened way cannot be equaled by the 'Srāvaka and the Pratyekabuddha.

The Buddha enlightened himself and transmitted his enlightenment to other Buddhas and patriarchs. Even today the transmission has not been disrupted. How can those who are enlightened help from being the Buddha.

To face the way is to know the basic source of Buddhism. It is to clarify the approach to Buddhism. Buddhism is under the foot of every man. If you penetrate the way, you will find Buddhism at that place. If you penetrate enlightenment, you perfect yourself. But if you take pride in your enlightenment, doesn't this still fall within half-known enlighten^{**}ment?

This is the tenor of facing the way. Those who study the way do not understand whether the way is open or closed. They strongly desire to see miracles. Who of these is not mistaken? They are like those who forsake the father and escape and those who forsake the treasure and wander. Though the only son of a wealthy father, he becomes a beggar who seeks for things outside. This is a true picture.

To study the way is to try penetrating the way. To penetrate the way is to forget even the trace of enlightenment. Those who train themselves in Buddhism must first believe in Buddhism. To believe in Buddhism means to believe that one is inherently within the way and is not lost, deluded, or upsidedown and that there is no increase or decrease and no mistake. Train yourself by arousing such belief and clarifying the way. This is the ground for studying Buddhism. It is the method of cutting off the

* Skt. damyasārathi.....to harmonize the three actions (body, mouth, mind) and control all bad conduct.

* * cf. Sōtō Approach to Zen, p. 127.....to wipe out attachment to satori.

function of consciousness and facing away from the road of knowledge. This is how to guide novitiates. After that we free ourselves from the dualism of body and mind and forsake the dualism of delusion and enlightenment. This is the second method.

Those who believe that they are within Buddhism are quite rare. If you truly believe that you are within the way, you can naturally understand the opening and closing of the Great Way. ^{*}*You can understand the root of delusion and enlightenment. Try to cut off the function of consciousness. If you do this, you can suddenly almost see the way.*

X. Receiving the Teaching Directly ^{**}

There are two ways to put your body and mind in order. One is to hear the teaching from a Zen master; the other is to concentrate on Zazen yourself. Zazen enfolds both enlightenment and training. ^{***}To receive Buddhism you cannot dispense with either one.

Body and mind are common to all men, though their conduct may be strong or weak. Types of action vary. Yet through this body and mind we directly enlighten the Buddha. This is called receiving the teaching.

It is not necessary to change our present body and mind. Just follow the enlightenment of a good Zen master. This is called receiving the teaching directly.

Since this is following a Zen master, it is not simply viewing the old. Nor is it a new nest since it is just receiving the teaching.

Those who enlighten their delusion are Buddhas;
those deluded in enlightenment are all-beings.

— Genjōkōan —

* These portions said to be from Chao-chou.

* * Receiving the teaching as is.

* * * Sōtō Approach to Zen, p. 145. "If you throw away superior training, original enlightenment fills your hand."